

(7) 19

THE
Quaker Converted to Christianity,
RE-ESTABLISHED,

Upon the same, sure, safe, and only Foundation,
Jesus Christ crucified, and his Righteousness
imputed for Justification :

Having yet no mind to change the sweet and easie Yoke of
CHRIST'S GOSPEL, for the Old Covenant-Yoke
of QUAKERISM, which he found so burdensome
and intolerable :

OR,

A full REPLY to a Book entituled, *Rebellion rebuked*,
written by *John Crook* and *William Baily*, both in the Mi-
nisty among the QUAKERS.

Written by **WILLIAM HAWORTH**, a Contender for
the Faith once delivered to the Saints.

With an Account from **WILLIAM DIMSDALE**, the
Person so frequently mentioned in this Treatise.

*Act 13. 8. But Elymas the Sorcerer withstood them, seeking to turn away
the Deputy from the Faith.*

*Mat. 23. 13. But wo unto you Scribes and Pharisees, hypocrites; for you
shut up the Kingdom of Heaven against men: for ye neither go in your
selves, neither suffer ye them that are entering to go in.*

L O N D O N,

Printed for *Jonathan Robinson*, at the Golden-Lion in *Pauls Church-*
yard, Anno Dom. 1674.

THE NEW YORK PUBLIC LIBRARY

ASTEN LENOX TILDEN FOUNDATION

500 FIFTH AVENUE NEW YORK CITY

1891

THE NEW YORK PUBLIC LIBRARY

ASTEN LENOX TILDEN FOUNDATION

500 FIFTH AVENUE NEW YORK CITY

1891

THE NEW YORK PUBLIC LIBRARY

ASTEN LENOX TILDEN FOUNDATION

500 FIFTH AVENUE NEW YORK CITY

1891

THE NEW YORK PUBLIC LIBRARY

ASTEN LENOX TILDEN FOUNDATION

500 FIFTH AVENUE NEW YORK CITY

1891

THE NEW YORK PUBLIC LIBRARY

ASTEN LENOX TILDEN FOUNDATION

THE NEW YORK PUBLIC LIBRARY
ASTEN LENOX TILDEN FOUNDATION
500 FIFTH AVENUE NEW YORK CITY
1891

AN
EPISTLE

TO
JOHN CROOKE;
Wherein his EPISTLE is Answered.

JOHN CROOKE,

MI first coming to Hartford was soon after some sharp and long Buffetings that I had been exercised withal, (as my Christian Friends know.) The Lord was but then rebuking Satan, taking the Lyon off me, and delivering me, and restoring Comfort to me, there did remain many impressions of those Buffetings upon my Spirit, which the Lord in rich Mercy hath since healed, and taken away the smart and pain, by giving me Faith in the Blood of sprinkling; much Guilt and Filth was left upon my Conscience contracted by that long Combate, Satan finding so much in me to work upon; but there hath been a washing, and pardoning, and reconciling and Sanctifying since that time.

Coming to Hartford, I found many of the People called Quakers, Inhabiting there, was glad in this respect that I might thereby have occasion to try their Spirit, Way, and Doctrine farther, which at London and elsewhere, I had been frequently searching into. Hereupon I refused to Converse or Society with them, and my behaviour towards them, was with Love and sweetness; inasmuch that I have in my publick Preaching given offence to some of the hearers, in that what was commendable in the Quakers practice, I have

John Crook's Epistle Answered.

reckoned up and praised, at such times as I have Preached Truths against their Opinions. My carriage was such towards you that it was frequently reported that I was not far from you, that I was coming to you. I was very willing to entertain discourse with any of you, and with thee, when it was desired by some, which was effected, & it appears thou hast not forgotten it, in that thou mentionest it in this Epistle, that it was in some freedom from Heat and Passion: That Meeting was beneficial to me by reason of a Concession from thee at that time, viz. That the New Creature was an higher thing than the Light within, and that you did but point out people to the Light, in order to the New Creature. Remember this, John, of which there are many Witnesses.

Within two days I had another discourse with thee in the Town, and I dare appeal to all the Light thou hast in thy Conscience, if there were as much extravagant Heat that day in thy self and Friends. Thou may'st John to this day hear it that some of thy own party said; that John Crooke was not in a right Spirit that day: Pray forget not John, what a good and wholesome Truth thou opposedst that day: viz. the everlastingness of the Covenant of Grace, saying, that David was out of Covenant when under his Temptation: This thou knowest Arminius is for, and all the Jesuits, viz. a Total falling from Grace. In that dispute I dare not say I had no itch after applause or vain Glory stirring in me, nor any anger, but I can say through Grace my main design was for the defence of the Truth, for the prevention of errors. Not long after this, God's providence ordered a Prison for me, where there were many of thy Brethren, forty or fifty, some of them were Teachers, and had been for some considerable time. Here I had a fair opportunity of making inquiry and informing my self, whether the things I had heard reported of this people were true as to their Opinions, & whether I had such cause to be so jealous of them as I was, having discoursed them before, the Lord keeping up this Principle still in me, that I would follow Truth in whomsoever I found it. Here many days did Lengage in debates with them touching many great things in Religion: viz. Touching Original Sin: against this, that any such thing was upon Children when they come into the World, they did contend, viz. Christopher Taylor, Lewis Lacondy with others of them: The last named, asserted, that a Child when born is as innocent as Adam in Paradise was before he sinned: Christopher Taylor disputed very much against the Resurrection of the Body with me. This same Christopher called the Doctrine of Election a Devilish damnable and Blasphemous Doctrine. How often did I see this Man repeat this in his Preaching, do this and Live; which is the voice of the Law in opposition to the Gospel, Rom. 10. Thomas Bur of
Vare

John Crook's Epistle Answered.

Ware, did at that time acknowledge in my Chamber, that he apprehended nothing in the point of Justification that we talked of. These are Teachers in your Israel. And how many times have I heard this Man run in his speaking among the people, into most strange, uncount, dark, unintelligible non-sensical Allegories upon the Scriptures! The Lord lay not this so, some of your Charge, that are greatly guilty of a dreadful abuse of the Holy Scripture this way: and you do still up and down the Countreys, confound the poor people, that must stand and wonder at that which neither they nor the Teachers themselves understand. Thomas Mols of Balwick did argue this with me so long that I durst talk no longer, lest I should have been an occasion of his Blaspheming, viz. That Christ could not be born of the Virgin Mary; in case she was a Sinner, without sin.

Thus was I trained up with them eleven Months, heard their Prayers made many a time, and was glad to hear them in the seeming fervency and Zeal; but these Prayers were not to me, like the Prayers of the Holy Men of God, Ezra, Daniel, &c. Not with Confessions, neither did I ever hear such an expression as this which Daniel had, viz. For the Lord's sake. I could not discern that any use of Faith was made of Jesus as a Mediator now without, while the Spirit did seem to stir up sighs within. I understood withal this to be one of the first-born of your errors (which Thomas But would not deny), viz. that every one of your Teachers is equal to the Prophets and Apostles, and so their writings equal with the Scripture; I told Christopher Taylor what William Penn said to a friend of mine, viz. that George Fox was as good a Prophet as Isaiah; and he did affirm it likewise. I can truly say, so much ignorance and confidence did I find amongst this people there, and so much error and darkness, and withal so much of a worldly Spirit in their Converse together, that had I had stronger inclinations to them than thou thinkest I had, I should have been alienated, and at a greater distance from them: my soul was grieved many a time, by hearing what I did; and I call the Lord to witness, that I wronged them not, but speak the Truth. Since this J. Bolton made a disturbance in our Meeting, and discoursing with him in the hearing of many, he questioned my attributing an humane Nature to Christ, he there would grant Christ to appear in a Body, and that was all, he would not answer to me, asking him whether that Body of his (taking hold of his hand) rose again, lately from Green, a Teacher among you, I could have no answer, where he believed the Man Christ was. More lately in discourse with some, That it was the Light within that was Crucified without the Gates of Jerusalem, That the Mediator was in Heaven, but that Heaven was any where out of him: where the Mediator was, I could not get him to Answer: this was Tho-

mas

John Crook's Epistle Answered.

mas Prior of Stanstead, and his Wife would not tell me whether she worshipped Christ within, or Christ without. I call to mind the Original of this people in the North, I have been told by some that have seen them, that they were extraordinarily acted by a Spirit, being some of them thrown down upon the ground in foamings and tremblings; and then would speak something in a strange way. I have been told by one that was in the Room at Cambridge at the first Rise of them, how in a Chamber where he was, every thing in the Room, Table, Bedstead, Stools, &c. and every person there (being many) trembled and shook, himself excepted. I my self did see Ann Blackling acted more than ordinarily, who now is no Quaker (as I suppose thou knowest). Now be not angry if for my own souls sake, I enquire whether this Spirit be the same Spirit wherewith all the Holy Men of God were acted, the Spirit of Jesus Christ the son, that is in all Christ's people, and how should I know but by examining the fruits of it. I can never forget James Naylor, whom I saw suffer, and what was the fruit of that Spirit by which he was acted; was he not strangely lifted up in Pride, to make himself the Messiah, and take divine worship to himself? John Bolton told me that he stood by and saw three Women one after another fall down and worship him, and one of them in her Bowings, had these words, viz. thy Name is no more James, but, I am. And James Naylor told John Bolton, that if he worshipped his Body, he should refuse it, but if that within, he would accept it: now by what Spirit was this Man acted? Likewise I have called to mind all those extravagant things that some of you have been put upon, contrary to all the Light of Reason and Nature, beyond all the bounds of Civility and Modesty, viz. the besmearing your naked Bodies with Dung, and in that manner going naked into the Christian Assemblies: how some of you have been put upon Voyages beyond Sea to Preach (as I have heard) and yet have been cut off by Death, before you have come there. But is it more than all this to me, that this Spirit hath carried you forth most especially in Reviling and opposing the best people in the World, the Gentry in this Nation, and the faithful Ministers of the Gospel, and what Truth is there that you in your Writings and Preachings have not opposed at times, of which our Brethren have given a late faithful account out of your own Brethrens Writings. Now John, blame me not if I have been wary and watchful, least I should be possessed by a Spirit that leads to such things as these; there is nothing more plain to me than this, that immediately upon the entrance into your way there is in your Proselytes not such an attending to vocal Prayer as before; nor such a diligent search of the Holy Scriptures, nor such high thoughts of the person of Jesus, and mighty fighting thoughts of his Gospel-Institutions, viz. the Supper of the Lord, &c. By what thou

John Crook's Epistle Answered.

thou sayest unto me in this Epistle that thou wonderest at the Fruit brought forth after such exercises of Spirit, and such travels as thou hast seen me in, I can collect nothing but this, viz. that there is not one truly converted and born again, but every one miscarrieth in this work, and it proves abortive in case it doth not end in Quakerism, a harsh censure John. The Law in the hand of the Spirit hath been at work in my Soul, and I have known the killing power of it, is hath slain me, but is there no life unless I turn Quaker? nor any deliverance but a conclusion that I have licked my self whole by some proud and ungrounded presumption? is not this enough, John, that by the Spirit of Bondage sin hath been made bitter to me, and thereupon Christ precious? And whereas thou speakest of flying, I have fled for refuge to the Hope set before me, and that Spirit of burning that was in me, hath consumed in some measure those proud Pharisaical, self-conceited thoughts that I had of my own Righteousness. This being a great work that the Lord hath to do in the Souls of his people, which I presume if thou hadst known, thou wouldst not have been a Patron for it, and endeavour to make it stand, which thy Brother Bayly fairly owns, pag. 37.

In the Epistle thou apprehendest, it was with me as with Demas, that I embraced this present World, and fell in with those large preferments that were to be reaped amongst my Non-Conforming Brethren in the Ministry: This it was that allured me to stay, otherwise I had turned Quaker thou sayest. I thank thee for thy Charity still; Love thinketh no evil. Dost thou think it might not have fared better with me as to outward maintenance if I had conformed? why did I not chase that? Why, John, shouldst thou be angry that my Family hath a little dayly Bread? I have had it from your Brethren, viz. That we may have the milk of the Flock, why John did not some of you roundly tempt me, as some Quakers did a sick Maid not long since, promising her she should be taken care of, if she would become one of them, and be against all others? I know your care for your Proselytes this way hath been very much: And whereas thou sayest, that I once spoke disrespectfully of the Light and Spirit within. I do so still both publicly and privately, and God forbid I should be an opposer of it, or an Enemy to it: Let my Tongue first cleave to the Roof of my Mouth, let me first be dumb, and never speak any more: but the Lord hath learned me to distinguish of things, not to confound them as thou dost, which shall be more plainly shown thee in the Answer which follows. I Believe and speak, that Light which every Child of wrath hath as he cometh into this world, is not the Spirit as he is spoke of in the New Testament, the Spirit of Regeneration, Adoption, the Spirit of the Son; nay, whatever thou wilt call it, it is but

John Crook's Epistle Answered.

but Flesh, whatsoever is born of the Flesh (i. e.) what ever Man is in his first-Birth, he is but Flesh, John 3. and in the 1. Pet. 1. All Flesh is Grass, all called Flesh till the New-Birth of the incorruptible Seed which every Man hath not; yet I have given and will give this Light its due, and say it is from Christ, he is the Author of it, that gave Man his Rational Soul, and created all Lights, and had not the Lord preserved this Light, Mankind had not been, the Species would have been extinct, and we like bruiis, and hereby is Man made fit for humane Society and Common-Wealth, and through the restraining-Grace of God joined with this (for I attribute it to that indeed chiefly, as in the case of Abimelech, Gen. 20. I kept thee, &c. else the Light within would not have done it) Man is preserved from many gross outward evils. One can distinguish between many things that are good and evil, by this Light, but to say as thou and others do, that it is the Spirit, Christ, Regenerating Grace, God, as thou dost in thy words in this Epistle (as I understand it), let others judg of it) calleth it the Son of God, King of Zion, applying that of the second Psalm to this Light, therefore it is the Rule, the Life, the Blood, the Principle, such horrid Blasphemies as these, despoiling Christ's person, turning the God-Man into the Reason, Conscience or Soul of Man, making them all one, and God, the Spirit the same with this which is in every Murderer, Robber, was in them, Job. 21. goes with the damned to Hell, remains with them there, Hear ye Heavens, and give ear O Earth, and be horribly ashamed of such Tenents as these! my Soul through the Grace of God utterly abhors and detests them, and I am and will be a professed Enemy to them as long as I have being in this world, and doubts not in the least but Christ will stand by me in this his cause. Oh how doth this puff up poor proud fallen Man that there is something left in him yet that will restore him, when all the Light he had before, could not preserve him from falling: This thou hast heard at least was the old rotten gangrene of the Pelagians pleading for Nature. O cease John, cease perverting the right ways of God, pleading for Nature in opposition to the Grace of God. As for the Bands which thou mentionest of Christ the Son, spoken of in the second Psalm, and for his cords they are welcome to me, I embrace them, and it is my Liberty to be his Captive and Prisoner. It's freedom from my lusts, I have found it so, and do. But no false Prophets (as thou and others, while you maintain these Doctrines) shall ever bring me into bondage again, to the cursing Law and the works of it, looking for Life that way. Yet do I wholly stoop to this King of Zion, Jesus Christ, as my Lord, as he that hath subdued all my Enemies virtually already, and will actually in time, which I wait for, and hath given out Rules how he will be served and worshipped, which according to

John Crook's Epistle Answered.

I desire to be found in, desiring this glorious King by the power
 of his Spirit to subdue all evil in my Soul. But let me entreat thee, John,
 to use plain words when thou speakest of the works of God, in the
 heart of Man by the Spirit, at least say no more than what is said of it in
 the Holy Scriptures, and do not use to strain Scripture and wrest it from its
 proper literal meaning when there is no need so to do, but the doing of it takes
 off from the Glory of it and the Authority of the Truth contained in it.
 Now thou turnest that great Scripture in Zachary into an Allegory, which
 is a Prophecy of the Messias, coming for the comfort of his people, and was
 fulfilled in the Letter which was very glorious, and bespoke him to be the
 true Messias, the ground of all Comfort to his people, and he came in this
 low and mean way to shew his contempt of the World; who could have com-
 manded all the Glory of the Creation, to attend him in this Triumph and
 State, and yet this he did to shew forth something of his Authority and Ma-
 jesty, being really a King. Now, John, why wilt thou go this way to work
 to use these uncouth Allegories; is it not for want of plain and substantial
 knowledge in the Scriptures? Dost thou not know what mischief this way
 of speaking hath done? The evil one hath made use of this way in the
 World in false Teachers, to take off from the Authority of the Scriptures.
 I pray God this be not your intent in going this way: if many senses of the
 Scripture, then no one sense is certain, for I have heard thee my self say
 this, viz. He brought his Son out of Egypt, i. e. out of the Egyptian
 darkness of our hearts: Why dost not this take off from the History, as
 if that were nothing, as if such a thing had never been, the Man Christ
 brought from that Country so called really and truly: but as if this was
 the great intendment of the Holy Ghost in it, as to the work of God upon
 Man's heart: now this was gross, thick darkness, such as might be felt as
 why then surely there is no Light before Christ be brought forth, and yet you
 call the Light Christ: John, is favours not right, to say God brought his
 Son out of Egyptian darkness. That work of the Spirit in our hearts is
 in God's Son, and to say God's Son is brought out of darkness, Egyptian
 darkness, who was with God from Eternity, and was God, and was Light,
 the Light of the world as Mediator, and so the Author of all saving Light,
 who is said to be brought out of Egypt, is so bad, as that which thou speakest in Sarah
 White's Chamber in London, in my hearing and the hearing of others of my
 friends, viz. the only begotten Son, begotten in us. Now John, where-
 as thou chargest me with Blasphemy which shall be examined, when now is
 guilty? thou dost surely to think on it, you often speak of my sinfulness
 and how hard and your hearted, that you can hear and speak such things as these
 and so strain upon you's consciences as that since I was so tender about I could

John Crook's Epistle Answered.

not but interrupts you by my Friend. Oh! John, how hath thy Pride and
 Iob to be a Teacher of Allegorical Mysteries, Unassured thou
 to be accounted a profound Doctor. Some things thou speakest shew thee
 were true, but Oh, what a deadly possion didst thou throw presently on
 the Pot! What the Son, only Son, begotten Son, begotten within us? thou must
 be have a beginning, and original, and so many as there are works of San-
 ctification, and the Spirit must be the Father which proceeded from the Fa-
 ther and the Son according to the Scriptures. Now John, who is the Blessing
 mer? Repent for this I beseech thee that it may be forgiven thee. Another
 was? Beheaded for the Testimony of Jesus, i. e. saidst thou, to part with all
 Carnal Wisdom and Reasonings, thou art beheading. Now who would
 think John, but that thou art beheaded? And yet thou hast lost all thy un-
 derstanding and judgment, thus to abuse the Scriptures. Like unto this
 is thy applying this in Zachary, to the work of the Lord in my Conscience. I
 would not submit thou sayest, to the King of Zion, but would be saved with-
 out having him Rule in and over me, that came meek and low, Riding on
 that Wild Asses Colt, on which Man never Rode, nam I suppose, that thou
 meanest by Christ? Riding on the Asses Colt, subduing that Wilderness
 war in me, that no humane power could do: now it would be very difficult
 for thee to hold on the Allegory, and tell me, if the wild Nature in
 me was the Asses Colt, what was the Ass that this was the Fale of, for both
 are mentioned in Matthew: What was the Village from whence this
 came, and what is to be denoted by the vine? what were those Clarks that were
 spread upon the Asses, and in the way, and what those Beatches, and
 what by these thou cryedst Hofanna, what those Stones that would cry out
 with the Disciples: hadst held their tongue, and what that Jerusalem which
 which Christ Rode. All these must be distinct things in Man.

I will give thee a taste of this way of Allegorizing the Scripture from
 Author that writ against thy Brethren, Crellius and Socinus: who were
 wont thus to interpret Scripture, for hereby how easie is it, to the weak im-
 taking, how dangerous. When Moses delivers to us the History of
 Creation, why may we not understand, in the beginning, was the begin-
 ning of the Moisaical Dispensation: God created the Heavens and the
 Earth: i. e. erected the Jewish Holity by new Heavens and new Earth,
 wherein dwelleth Righteousness, etc. spoke of in the Epistle of Peter is
 meant a new State of things under the Gospall, and the Earth was without
 form, and void, and Darkness was upon the face of the Deep, i. e. The
 World was in a State of Darknes and Ignorance before the Law of
 Moses, 2. 3. God said let there be Light, and was. And God called the Light
 Day, this was the first tendencies to the Doctrine of Moses, on his

John Crook's Epistle Answered.

God made two great Lights, the greater Light to Rule the Day, the lesser to Rule the Night, i. e. This Law which at first was divided and scattered, was united afterwards in one great Body of Laws, which was called the Sun, because it was the great director of the Jewish Nation, and therefore said to rule the Day, that people that had Light the less considerable Laws of other Nations are the Moon, to govern those that were yet under the Night of ignorance, *v. 6. God said, let there be a Firmament in the midst of the Waters, i. e.* The Jewish State was to be erected in the midst of a great deal of trouble: Waters are often taken for troubles and afflictions. *v. 9. Let dry Land appear, (the Waters being gathered together), &c. v. 11.* The Jewish State was to be erected after all those troubles: but more particularly, this was to come after the passage through the Sea, *v. 12. And the Earth brought forth Grass and herbs, &c. i. e.* There was a great increase of the people, some of the meaner sort, those are called Herbs and Fruits: But *v. 24. The Earth brought forth the Living-Creature (i. e.)* These were of a higher sort and Rank of people, that were to live upon the other and trample upon them: that there were several days in the Creation, in making things one after another, which denoteth that the increase of the Church was not all at once, but by Steps and degrees. *v. 25. God making the Man and the Woman, and then placing them in Paradise, is meant the flourishing of the Jewish State and Church at all this, and an enjoying rest and pleasure.* The Church in the Revelation is set forth by a Woman, and a perfect Man signifieth an high degree of perfection; so it is the Church of the Jews being brought up to an high degree of perfection. *There was a forbidden Tree that was not to be eaten of, i. e.* The customs of other Nations, their eating was the Jewish Church falling into those Customs. *Their being turned out of Paradise, was the loss of their own Country, the Curse was the loss of their settlement and State, and being in slavery and captivity to other Nations.*

This may help thee as a pattern to turn this and other Scriptures into an Allegory or Metaphor applying them to the Light within and your Quakers, as to the Law of Moses and the Jews, which is already your way if you would but use thus happily upon it.

Thou speakest of thy tenderness to me in the conference, Apostle-like now thou comest with a Rod, well, I must be thankful to thee that thou didst not harshly Chastise me then. Thou hadst I perceive an high Spirit of discerning within, and I know (thou sayest) the good and honest in thee answered to my Love, &c. Thy Love must either be very little, and so the good and ho-

John Crook's Epistle Answered.

wth very little than answered, or else it was not good and honesty of the high
 kind; or else thy discerning eyes very dim. If thou hadst not quite lost the
 faculty, for in two days time all this good and honesty was gone. See what
 thou sayest, viz. Until the next discourse which was within two days, thou
 nothing but heat and passion, and eying reputation: this is like thy Brother
 J. Bolton in London, that told me that I had a double portion of the Light,
 a fortnight after comes to Hartford, and tells me when I opposed his Error
 that I had not one dram of the Spirit. Such is thy disowning Faculty, and
 I thank thee in the close now that thou hast reckoned me up among the wicked
 ones, in the latter days in Daniel spoke of, viz. to grow worse and worse,
 and how proves thou it? Because of my opposition to the Quakers, and
 likewise, my deportment shews it, having turned my wonted Gravity into a
 Light, Vain, &c. Lofly, Confident and Presumptuous Carriage. Had
 been told so much by my Christian Friends whom I converse with; it did
 concerned me much, whom I have asked since this Epistle came forth, whe-
 ther such a carriage is used by me, and I do still appeal to them, and am wil-
 ling to fall under any just reproof for this thing: A Vain, Light, Lofly, Pre-
 sumptuous Carriage, being unbecoming the Ministry. But surely thou jud-
 est the Deportment and Carriage of all the Godly in the Nation to be Light,
 Vain, Confident and Lofly, because they are not found in those minute
 punctilio's of denying the Hattin Salutation, and giving the Hand when
 the Quakers use; if this Turkish mode which you have taken up
 late, in not stirring the Turbant be the thing, and that affected demureness,
 I am then Guilty, my Light being not for it. Be not angry John, if Christ
 having made me free, and restoring Comfort to my Spirit more of late than
 formerly, the Spirit of Adoption enlarging my Soul, I express it in my
 Carriage in a more cheerful Gravity, walking as one that doth Believe in
 Christ, whom he hath delivered from Mount Sinai, to Mount Zion. We are
 not Children of Hagar the Bondswoman, but of Sarah, nor Ishmael's, but
 Isaac's, whose name is Laughter! I am to manifest my rejoicing in Christ,
 and that I have received not the Spirit of Fear and Bondage, but of power
 Love and a sound mind. And this is for the Honour of my Lord, and his
 Doctrine. Thou dost but betray in this the same Spirit of the Pharisees,
 who were angry with Christ, that he kept Company with Publicans and
 Sinners, and because he came eating and drinking, they called him a Glu-
 ton, and Wine-Bibber. I place not my Christian Religion John, in deny-
 ing the Civil salute of the Hat, or any Courteous behaviour towards my
 Neighbour, whereby I express my Love and Friendship as you do, making
 it essential to your way, and a signal Character of your Profelytes as appears
 by thy Brother Baylics Answer.

John Crook's Epistle Answered.

But I shall well enough rejoyce, that the little Book we write, hath
arisen from thee some good words of Confession, which thou under-
standest them shall be scanned afterwards, and thou shalt agree with thy
Brethren thou shalt see what things are compared. It is well if the Body as
Devonshire-House, and your Metropolitan George Fox, approve of this
Confession: Though thou art infallible John, yet thy infallibility must vail
and strike Sail to the infallibility of the Body; If thou believest as thou
spakest in some things, why dost thou rent from Christians, if thou
wouldest return John, it would be better with thee than it is now: If thou
understandest some Truths as thou writest them, and all of you assent, never
were people guilty of such uncharitableness as you in your Railings against
all other sorts, of separation and division in keeping your Meetings distinct,
and in the least owning our Worship, as appears by your irreverent Behavi-
our, when you come into our Meetings: But I am greatly jealous of thee,
and not without ground, having conversed with you so long, and knowing
how frequently you are found in Jesuitical equivocations, and mental re-
formations, that thou hast but covered Poison in gilded words, and wraps
thyself in a Cloud: False Prophets must come in Sheeps Clothing, else no
sinning.

It was a Golden Cup that Antichrists Poison was in. I pray God I may
see it otherwise. Thy Brother Penn is plain and honest down-right in his
opinions, against Christ and the Scriptures, and satisfaction by the Death
of Christ, &c. In the close, let me say that I am thoroughly satisfied, that
I am defending the noblest Cause under Heaven, and call God, Men and An-
gels to Witness: That if I were convinced you were in the Truth, I would
wager a Million of Worlds in the least oppose you. Lately at Hartford
Bag, and Martin, confessed that our Principles were directly contrary.
Let us then be told who is in the Truth, by the Holy Scriptures: and the
Lord be Judge betwixt you and us in this Matter I can heartily say, appeal-
ing to him that searcheth the hearts and trieth the Reins, that as you are my
Country-Men you are dear to me, and I could wish my self deprived for
some time of the Love of the Saints, (which is highly valued by me) and
in pain or want of Body or Soul. Night or Day, should seem great to me,
to relude any of you from that dreadful Assyriacy, which you are fallen in-
to through the cunning Craftiness of some Deceivers. There is a Woe ap-
proach; I am satisfied, because that Offences have been given by some Car-
nal Gossellers, and Libertines in our day, that have turned God's blessed
Grace into wantonness, and have not walked worthy of this Glorious Do-
ctrine. I dare be a friend of your way that lately have acknowledged this,
viz. no reason in Doctrine but in Practice, for your departure. Now bless-

AT TOWNHAM JULY

Sed.

John Crook's Epistle Answered.

sed are these that are not offended in Christ: A man to them that stumble at this stumbling Stone. I my self through weakness have been near to this, but his Grace hath kept me and the Truth is dear to me still, and Jesus Christ though many that profess the Faith adorn it not in their Conversation. And now you are multiplied, we see you are a people of the like infirmities and passions, therefore may you that are tender, turn in again to the Truth, by the same Reasonings. But oh! how strong is interest and falling when once engaged. Well, my Prayer to the Lord hath been and yet is, that these among you that have not sinned unto death by a wilful opposing in hatred and enmity the Glorious person of the Mediator, may be brought back, that whosoever of you belongs to the Election of Grace may be undeceived, as this young Man was. My labour in this kind, in other places hath not been in vain, and I will not cease here bold on, Believing firmly that I do service to Jesus Christ therein: And I am the bolder in this work in that I can say (the Lord knows) I have been an hundred times hurried into your way and Opinions like a Child tossed to and fro with every Wind of Doctrine: but I am brought now into a consistency and fixedness through electing Love, influencing of me, and have my senses exercised to discern of things and Persons, and in Christ's strength, fear not the Gaze of Hell. Oh that this contention and Tryal of Truth might by the effectual working of the Holy Ghost upon thy mind, beget some thoughts of returning to thy first Husband the God-Man Christ. Thou art the Dearer to me John, in that thou hast been a Stone once in Christ's Building, and Oh that the calls of God's people to thee, from thy Apostacy might be blessed to thee, that thou mayst Blaspheme no more. All knowledge that Men are apt to be possessed up withal, and saving into, is but Air, Wind and Fency, but the knowledge of Christ. Take heed of that Spirit in the false Apostles, that disclaimed Paul's Doctrine as low and Carnal: so hath Henry Nicholas, Swenckfeldius, and Bechetman: and surely you do, and your People speak it, Believing that you come forth with a new Prophecy, as some of old pretended they were sent to preach the everlasting Gospel in opposition to the old Gospel. In the Revelation some are spoke of, that talked of the depths which John adds Satan to. This hath been my temptation, and I am confident in this now. Oh! be sober-minded, and be not ashamed of the Cross of Christ, his I mean Crucified in sinners eyes and stead. The Spirit of Wisdom and Revelation be upon thee, while thou art reading these following Lines, that thou mayest see the mystery and cleave to the singleness of Christ.

Thy Friend to reduce Thee from thy Apostacy,

WILL. HAWORTH.

THE
The Quaker Converted to Christianity,
RE-ESTABLISHED.

A full ANSWER, to John Crook's
Reply to the EPISTLE.

Y. C. P. 5.

WHAT thou earnest by the Church of Christ at Hartford, whom thou callest well-Beloved in the Lord, I know not, earnest thou the young Man pag. 6. of his Book, calls most of them a loose wanton and proud people, that adorn the Bodies more than their Souls. Answer. I mean a few Believers; that have in obedience to Christ their Lord, given their names up to Christ, and to one another, to walk according to the Order of the Gospel, continuing in the Doctrine of the Apostles, in Fellowship, Breathing of Bread and Prayer. These are more dear to me than others; in that I stand in a nearer Relation to them than I do to others. Thou mightest have guessed by reading over the Epistle, if thou hadst not heard that it was a select company I was to, and not the whole Body of the people that comes into our Meeting-House when as I spake of his making Confession of, his Faith in us, which is not a Custom kept up in publick Meetings, I spake of the eating of the Flesh of Christ, and drinking his Blood: by which in the Supper of the Lord; speaking of his Institution there, which you that are a dark people despise, I spake in the Epistle, of God's adding to us such as should be saved, which is spoken of that Church at Jerusalem. Surely John, if thou hadst read the Epistle before thou writest this, thou couldst not be ignorant but it is your way, to reflect on all people that besides your selves, and the

The Quaker Converted to

Some thoughts I doubt, hast thou and all of you, of all the Churches of the Spirit, viz. That they are but a loose, wanton and proud people. Thou art full of love, thou mightest have been by the Jewish Order of the story, that the young Man spake this, first of the generality of the people that met, what his thoughts were of them, when he first came amongst them. Are all of you perfect *Jobs*, that comes into your Meetings? Are there no loose wanton proud ones there? These were his thoughts before his Conversion to the Gospel, when he stood halting between two, long before we had a Church in that place.

I challenge thee and all of you at *Hartford* to accuse any Member of this Church there, with wantonness, looseness, or that which may justly be called Pride in Apparel, I though not dressed it may be altogether in your mode. And I question not but the Grace of Christ will enable them to walk inoffensively and unblameably, though you may watch for their haltings. *J. C. pag. ibid. In the very entrance, thou discoverest thy self and Spirit, like a man filled with the sower Leaven of the Pharisees, saying in this Relation which follows, you may see some of the Quakers Rotten Opinions, &c. W. H. The Leaven of the Pharisees is chiefly the Doctrine, Mar. 6. 11. Beware of the Leaven of the Pharisees and of the Sadducees, &c. 29. The Doctrine of the Pharisees and Sadducees. Now whether I or thou have most of that, let discerning ones judge. The Pharisees made void the Scriptures by their Traditions, &c. and thy Brethren by your Light within, not vouchsafing to call it a Rule, but denying it so to be, as *Pem. his late Writings*. The Pharisees placed much of their Religion in outward things, washing of hands, &c. You very much in *Harts*, Ribbons and Laces, &c. The Pharisees had an affected Carriage singular in their Garbs, so he you. They did justify themselves that they were Righteous, and thought to be accepted of God, by that which was within them, so it is with you, *Luke 18*. I thank God I am not, &c. See *John* he gives the Glory of it to God, and attributes it not to his own power, free will, Reason, yet was Proud, and unjustified. The Pharisees were Enemies to the person of Christ and despised him. The Builders refused him which is understood of them: and surely thou and thy people are of the same Spirit while you pretend to speak of Jesus, it is but the light in every Man you would advance, and refuses him: the Pharisees were such as pretended to give a more sublime, mystical interpretation of Scriptures, than others, so thou *Job* by thy Allegory. The Pharisees looked upon Christ as vain, & Light, consistent in his Carriage, in that he would keep Company with Publicans and Sinners: so thou*

thou judgest of me and others, because we walk not with a Nabal-like sower deportment. The Sadducees denyed the Resurrection: So thou John and thy Brethren. Take care John, lest the Leaven of false Doctrine do not Leaven the whole Lump, lest thou and thy people be nothing else but a sower Lump of error. Thou art mistaken in applying this to me, through the Grace of God I have a little of that Unleavened Sincerity, and wait for more from Christ, which the Apostle speaks of himself and others: *We can do nothing against the Truth, but for the Truth*, 2 Cor. 13. 8. Thou goest on pag. 5. *Rotten Opinions in Common understanding; then their Opinions must once have been sound, but now are decayed.*

Ans. Be not offended John, many that read these lines and words will think that thou hast not Common Understanding, and that thy Intellectuals are not sound, but decayed. As for your Opinions, viz. *The Light in every Man to be Christ, that we are justified by inherent Righteousness, that Christ hath not now a Manhood, &c.* I account them gross damnable errors. Now errors were always rotten, never sound, to give this Epithet to error, would be a Contradiction. Moreover, who sees not but this is spoke in a moral sense? I spake of Moral-Rottenness, not Natural Rottenness, not of the Rottenness of Wood and Apples, but of Doctrine, Rotten Doctrine was always so. That Opinion that was Morally evil was ever so. I ask when the Apostle speaks of Men of corrupt minds which were the false Apostles, must it necessarily follow that their minds were once sound? When the Apostle saith, *Ephes. 4. v. 24. Let no corrupt Communication, &c.* Was that Communication once sound? It will as well follow that when Paul speaks to Timothy of sound words; that therefore they were once Rotten. Nay, there is the Fruit of some Trees, that were never good, but bitter, poysonous, Rotten, *Deut. 32. 32.* There is mention made of the *Wine of Sodom*: *Their vine is of the Vine of Sodom, their Grapes of Gall, their Clusters are bitter, their Poyson is the Poyson of Dragons.* By these, Moses understood (saith Ainsworth) the corrupt Doctrines of the Jews. Now Josephus will tell thee, that the Fruit which grew in the place where Sodom and Gomorrah stood, was always Bitter, and of a Poysonous Nature; nay, the Grapes and Apples there were so Rotten, that if touched, they would fall into Dust and Ashes, that were fair to the Eye. But you delight in such Childish quibbles.

J. C. pag. 16. *Thy following words taste of the same Leaven; like those Pharisees that said Christ was a Sinner, when he had opened the blind Mans Eyes, Let God have the Glory; so sayest thou, let Christ have the Glory for bringing this young Man amongst you.*

C

Ans.

Ans. How wide art thou in applying this of the Pharisees the Pharisees did think Christ was a sinner, we Believe he is the Holy and just One, a Lamb without spot, harmless and undefiled, such an High-Priest became us to have: They did not Believe that Christ was God, therefore would not give the Glory to him; We Believe according to the Scriptures that *he is and was over all, God blessed for ever, Rom. 9.* and therefore we give the Glory of all his works, and of this work of his upon the young Mans heart; in opening the Eyes of his mind to see the glorious Gospel, and discern your delusion, who was in his first Birth Spiritually-blind. Thou and thy Brethren are worse than the Pharisees, they acknowledged matter of fact, but you deny this young Mans Eyes to have been opened; when-as the most enlightened Servants of Christ whose fame is in all the Churches of the Saints have owned it, as an eminent work of the Spirit, giving thanks to Christ for it. *J. C. pag. 5.* Again thy words: *None of those that went out from you, were properly of you, had Received the Gospel which you Believe. No, it is not possible for any to receive it truly, and forsake it. What that Gospel is, which you Believe, is concerns you to search, that it be not another Gospel, Gal. 16. than the Apostles Preached.*

Ans. It doth highly concern us, I grant, for we are saved by the Gospel. Therefore we have searched the Scripture which you despise, and say, is not the Rule. Where do you search for the Gospel? You enquire of the Light within, as of the Oracle. Therefore that Gospel which we Believe, is not another, but the same with that which the Apostles Preached. We are *Built upon the foundation of the Prophecy and Apostles, Christ himself* (not the Light within) *being the chief Corner-Stone, Ephes. 2. 20.* The Gospel which we Believe, is that Good, Ancient, Everlasting-Gospel, which was revealed to Adam fallen; and in vain was that Revelation, if the Light within would have shewn it, *viz. The seed of the Woman shall break the Serpents head.* The Light within cannot be said to be the *Seed of the Woman.* When the Woman that is not to Prophecy in the Church, according to your interpretation, is the Carnal part, but it is Christ that in the *fulness of time was made of a Woman, Gal. 4.* Again it is that Gospel that was Preached to Abraham, *viz. In thy Seed shall all the Nations (viz.) Jews as well as Gentiles) of the Earth be blessed.* Which Seed the same Apostle in the same Epistle saith, is Christ's Person. This Gospel is witnessed by the Law and the Prophets, and the sum of it is in *Rom. 1. 1. separate unto the Gospel of Christ; v. 3. Concerning his Son Jesus Christ our Lord, who was made of the Seed of David according to the Flesh,* (This is more than

to appear in a Body according to *J. Bolton's Faith*) and declared to be the Son of God with power, according to the Spirit of Holiness by the Resurrection from the Dead, in *Cor. 1. 15.* I declare unto you the Gospel which I preached unto you, &c. *v. 3.* how that Christ died for our Sins, according to the Scriptures, *v. 4.* And that he was Buried, and that he rose again the third day according to the Scriptures. This is the Gospel: and we confessing with the mouth this Jesus Christ, and Believing with our hearts that God hath raised him from the dead, shall be saved, *Rom. 10. 7.* For he was delivered (i. e.) to death) for our offences, and was raised up again for our justification, *Rom. 4. 25.*

J. C. For there were those that perverted the true Gospel, and turned it upside down, and wrested their sayings to their own destruction; and others departed from the Faith which Paul Exhorts Timothy to hold fast, *1 Tim. 1. 19.*

Answer. It's very true, there were such in the Apostles times, and they were those that made themselves equal to the Apostles, they transformed themselves into the Apostles of Christ, and said Paul was but Carnal, walked after the Flesh: and do not you pretend to an infallible Spirit, equal to the Apostolical Spirit? And have not you cryed down all sorts of Ministers besides your selves? Now what was that perverting the true Gospel in the *Galatians* but joyning something to Christ in justification, viz. Circumcision, whereby they would make every one a debtor to the whole Law, that they must keep it to perfection: which whether it be not the same thing that thou art pleading for, shall be tryed as we go on. Only herein these false Apostles were not so much to be blamed as you; we read not that they deserted the person of Christ, but you have run up and down the Nation with this, viz. That the Light in every Man was Christ, and that Text, *John 1. This was the Light, &c.*

J. C. That others departed from the Faith which Paul Exhorts Timothy to hold fast.

Answer. Now, *John*, what is Paul's Exhortation to Thee? When thy Brother Bayly pag. 95. in a Sermon saith, the Scripture which you call your Rule, is not your Rule, what matters it what Faith you are Exhorted to thereby, why do you thus make use of it? But let us see what Faith it was that these departed from, in *1 Tim. 1. 19.* See that it now mention is made of *Hymeneus* and *Alexander.* Now in the 2 Epistle to Timothy, Chap. 2. 17, 18. *Hymeneus* is named again, and his Error particularly mentioned, saying, the Resurrection is past already, *v. 18.* *Hymeneus* was for an Allegorical Resurrection within, and now

how often have I heard this, that when I have spoke with your Friends concerning the Resurrection of the Body, viz. That they witnessed the Resurrection. They are for an Allegorical Resurrection. This old musty Error of *Hymenæus* we all know you be guilty of. Thou hadst better not named that Scripture. Thou goest on.

J. C. pag. 5. And is not the Gospel the power of God, Rom. 1. 16. and the being led away by sin and lust, a departure from, or a denial of the power, as 2 Pct. 3. 17. where the Apostle exhorts the Beloved that knew the Truth of the Gospel, to beware, lest they also should be led away with the Error of the wicked?

Ans. The Gospel is the Power of God to Salvation: Christ who is the sum and substance of the Gospel, as coming of the Seed of David according to the Flesh, was declared to be the Son of God with Power, by the Resurrection from the dead. So it is the Power of God, his power exerted in Christ's Resurrection whereby we have Justification, *He rose again for our justification.* Again, the power of God was greatly exerted in working Miracles, while they preached the Gospel. *Heb. 2. 4. God bearing them witness with Signs and Wonders, with divers Miracles and gifts of the Holy Ghost.* While you pretend to a New Gospel, you should have brought the Power of God to Seal it in Miracles. When he calls it the Power of God, it may be you understand it as *Winkfield* did, *that God's Essential Power is Communicated,* which cannot be; for then would the Creature to whom it's Communicated be omnipotent. And if thou would'st plainly speak out, dost thou not think that the Light that every Man hath, is part of the essential Power of God which is able to save every one that doth obey it? Now *Paul* speaks not a word of the Light that is in every one here: he speaks of his readiness to Preach the Gospel to them at *Rome*, v. 15. which Gospel what it was he had declared before, v. 3, 4. viz. a Doctrine concerning Christ's being Incarnate, and his Resurrection: now he saith he is not ashamed of this Doctrine; but thou and thy Brethren are, for you Preach it not: now the reason why he was not ashamed of it, is, because it is the Power of God &c. (i. e.) The Spirit who is God made use of this Doctrine (that many despised) to the Salvation of many. The Spirit conveyed it self into the hearts of the hearers by this Doctrine, and wrought Faith in them to receive it. Therefore that Scripture *1 Cor. 1. 18.* doth explain the Preaching of the Cross, i. e. *Christ Crucified in Jerusalem*, without any Allegory, (not a word here of *G. F.'s* Doctrine of a Light that every Man hath, to be turned to, which thou hast been deluded by) *is to them that perish foolishness.* I pray God

it be not so to you, but unto us which are saved it is the power of God. Now Paul Rom. 1. 17. proceeds to tell us how this Doctrine, not the Law nor the Light, nor any other Doctrine, is that which the Spirit makes use of to convert, change, and save because thereby the righteousness of God is revealed from Faith to Faith. In the Doctrine of the Gospel is revealed a Righteousness that every way answers the holy Law of God which is the Righteousness that God approves of. If I will be beloved of God, reconciled, have life, I must have a Righteousness compleat to bring to God; now no Doctrine declares this but the Gospel that declares the Remission of sins by the sacrifice of Christ, and that by the Obedience of this one we are made righteous; his Obedience without us. Now he saith, it is revealed from Faith to Faith, therefore Faith is not that Righteousness, but receiveth it, being revealed. I have writ the more upon this Scripture because it is greatly made use of by you. And some will say hereby, that it is not for you at all, but against you. Let me add this to what thou sayest, *that being led away by sin is a departure from, or denial of the power.* To whomsoever God gives Faith in this Righteousness, he sanctifieth inwardly, and whoever hath this Faith he hath it in a pure Conscience; and who-ever makes shipwrack of a good Conscience as to morals, it's a Token to us that he hath made shipwrack of Faith likewise, if he continue so without Repentance. This departing & denying of the Power begins in unbelief, an evil heart of unbelief in departing from the living God, Heb 3. 11. The last Scripture thou bringest in is 2 Pet. 3. 17. *where the Apostle exhorts the beloved, that knew the truth; to beware lest they also should be led away by the error of the wicked.* Now John what error is there scarce mentioned in the Scripture which thou and thy people are not guilty of? In the late Scripture thou namest thou didst plainly read thy self in Hymeneus. Now again what error of the wicked in this vers. 3. *There shall come in the last days scoffers,* vers. 4. *saying, Where is the promise of his coming? for since the Fathers, &c.* This was the error, viz. *They did not believe the second coming of Christ.* Now in the face of how many thousands have the Quakers denied this? speak of his coming again, they answer he is come, they witness his coming: Tell them of that Scripture in remembrance of him till he come; why Christ is come, therefore the Lords Supper is antedated as to them. Thus they are for an Allegorical coming the second time (i.e.) to the Spirit, in giving heed to the Lights; and so it is without sin unto Salvation according to you. Take heed lest your Salvation prove only Allegorical not real. I have several times heard it, & can name one not long since of the Quakers of Hertsford, that hath spoke it, That we that look for the second coming

ing of Christ are but gazers, and our eyes shall sink or not in their holes before we see that day, intimating it shall never be. *John*, the Scripture is against thee, thou hadst better quote a piece of *Jacob Ben-man*.

J. C. pag. 6. The young man was fully of the Quakers way, Spirit, Faith and Principle. Thy mistake also in this is very gross, as may appear by the Answer to the young mans Book in this particular.

Answer. I confess I said that the young man was fully of the Quakers way, &c. But it seems I am mistaken and that grossly, as will appear by thy Brother Baylies Answers which I have looked over, and find that the reason that he gives why this young man was no Quaker, was because he did put off his Hat, and was not satisfied in such meetings: So that I must it seems retract, because I did not understand that these two things did essentially constitute a Quaker, viz. *Silence and Unmannerliness*, so that even a Dumb Turk is a Quaker. Wilt thou be ashamed of these things *John*?

J. C. pag. 6. Thou say'st the young man was an honest Quaker, and to his perswasion as Luther said of himself before his Conversion, &c. to which it's thus replyed, then what are they converted from or to, that were true to their perswasion? Examine thyself, and thy people, whether your all things are true to your perswasion? if nay; then you are come so far a the honest Quaker by thy own confession.

Answer, I said the young man was an honest Quaker, &c. because there be some Knaveish Quakers, *John*; thou knowest; as in *Luthers* time many pretended mortification under a Monks Coule, and at the same time were unclean sensualists. So some of you it's known pretend to exact honesty in trade, and under pretence cheat and defraud and so enslave your selves. But I am confident this young man was honest, and so true to his perswasion, for honesty without the Faith of the Gospel is the perswasion and Religion. Now thou reflectest upon us by way of Query, *then what they are converted from or to, &c.* I answer, we are converted from darkness, that imbrued natural darkness that we are in, and all men, unto Light, which Light is Christ's person and the Gospel which declares of him, and so to all things that Christ in the Gospel requires of us, which is not only Morality, but attending upon his Institutions as the Lord's Supper. *As often as ye do it, &c.* and through Grace we are true to this perswasion that the Holy Ghost hath wrought in us. We will give us leave to walk by our own Light, not yours, and to profess still that we are not perfect nor think we shall ever attain it in this Life. Yet do we think that as the Carnal Jew went beyond the believ-

believing Gentle: so if we were as you think us to be but carnal gossellers: yet in that we are come further than the Quakers, that go about to make the people only moral Heathens.

I. C. Thou sayst the little time he hath had for proficiency in the Knowledge of the Gospel might discourage thee from making his Book Publick. To which thou replyest, I wonder at it, seeing thou sayst before, that it is not possible, for any to receive it truly and forsake it, which if he hath not done thou speakst undoubtedly with thy lips, in saying that it is an experience which the Lord in rich mercy gave him whom thou also callest dear and elect Child, and sayst, flesh and blood hath not revealed this to him but our Father which is in Heaven: but how can he that thus contradicth himself agree with the truth in others?

Answer. So according to thy Reasoning and Logick. It is not possible for any to have been but a little time in the Gospel and yet truly to know it, as to be out of danger to forsake it. Is this is a Contradiction? every one that receives the Gospel truly, must have received it many years, but if any turn Quaker, as Mede, Pen, and Ruddier, you will say they are in the truth the first day. As to the others, Cannot the Lord in rich mercy give an experience, and yet there may have been but little proficiency in the Knowledge of the Gospel: that one may have the true workings of the Spirit, and yet not fit to Write and Print? Is it not plain to all but Cavillers that I speak it thus, viz. That he having penned these his own Words and Phrases who was but newly come into the Faith, and so might have but a dim sight into some truths, and not know how to express himself so fitly as others that had spent more years in the Faith: why didst thou not add that which goes before, viz. the summe of the persons Education? thou shouldest have taken them together. But it seems any of your Profelytes though never so childish are presently to adventure out in the press, and in the ministry: who so loves blind &c.

I. C. pag. 6. Ob that every one of you, my dear Brethren, and every one in Hatford had the Knowledge of Christ thus distinctly formed in you, till thou shouldst be, the soul of him to whom Christ hath committed you as his home shall travel in birth and be in pain, blessing God that his poor labours have not altogether been in vain, as to this matter: what is that travel and what worth that brings not to a distinct Knowledge of Christ? and what a Church is that, and what a pastor is he? and how can they be dear brethren in truth, in whom the distinct Knowledge of Christ is not yet formed.

Answer. Either thou hast forgotten that this Phrase which I make use

use of was ever used by Paul, Gal. 4. 19. *My little Children, of whom I travel in birth again, till Christ be formed in you*; or else thou dost plainly gibe at Paul the Apostle and the Church of the *Galatians*: at least through our sides thou woundest them. Paul writes to the *Galatians*, owns them as the Churches of Christ, Chap. 1. 2. saith, that they had received the Spirit, Chap. 3. 2. Yet in that they were hearkening to false teachers, and were wavering, and halting, and tossed, he speaks this: And I understand it as to the distinct Knowledge of Christ, and so I speak of it; they had some knowledge of Christ, but it was too confused and dim, otherwise they would not have been enticed: they were but little Children; in this *vers.* 19. he called them so, yet Children. Now *John* is this language, becoming thee? viz. Paul, what is thy labour and travel worth, when-as thou hast not brought the *Galatians* to have Christ formed in them? and Paul, what a Church is this Church that thou writes to in *Galatia*, and what a Pastor, Preacher and Apostle art thou? and what dear Brethren are they to thee? and what a Spirit is that they have received in whom Christ is not yet formed? well said *John*, thou art now got a degree above the Apostles, in that thou canst thus call them to an account; and yet this may well be the tendency of thy line spoken to us, when-as your Doctrine and Paul's are so opposite; much a kin to the Doctrine of the false Apostles, that questioned Paul's authority, and looked upon his ministry but carnal; and thou hast in this declared the same Spirit. Paul saith in another place *Thess.* 1. 3. *that ye are much lacking in your Faith*; and to the *Corinthians*, *are ye not Carnal*? Now what an Apostle, what a Pastor art thou Paul, and what a Church is the Church of the *Corinthians* that are carnal? what Saints are they, and what faithful ones in Christ are they? And *John*, how hast thou forgot thy self in this cavil? had the Disciples the distinct Knowledge of Christ, when-as they knew not the import of his death, nor that he should rise again? *We thought (said they,) that it had been he that would have restored Israel*, Luk. 24. whereupon he calls them fools, *vers.* 25. They did not distinctly know why Christ died, nor the Scriptures that prophesied of it: they did not distinctly know of his Resurrection, for they would not believe it when reported; they thought of a carnal Kingdom which the Messiah was come to set up: Yet these Christ calls *Friends, Disciples, Brethren*, Go tell my Brethren: Mat. 28. 10. and in another place, *I go to my God and your God, my Father, and your Father*. Now *John*, see how it will become thee to say, what Brethren are those, what Friends are those, that had no more Knowledge, not a distinct knowledge of Christs death and resurrection that were so ignorant? and what a Pastor was Jesus that had

had such followers that had not the distinct knowledge of Christ formed in them, but this is enough to make thee ashamed I hope.

J. C. pag. 6. Thou sayest that thy daily Prayers to Christ are, that we (meaning thy Brethren in the Ministry) may be made able Ministers of the New Testament, and to this is it Answered: Then it seems, you are not yet so by your own Confession; therefore be silent, till you are made so.

Ans. Yea, and I continue my Prayers for my self and Brethren in the manner, yet this doth not follow that there is no ability already to Preach the Gospel, John 17. 17. Christ prays, sanctifie them through thy Word: by this way of reasoning, it would follow that then these he prays for were not sanctified at all; yet in v. 6. he saith, he had manifested his Name unto them.

And v. 8. That they had received his words, and in v. 20. That they should Believe, not for these alone, but for them that shall Believe: It is evident that it was for more degrees of Sanctification, and a continuance of it, so then here when I pray that we may be made able, &c. it's for a continuance of that Ability that we have already, and further degrees thereof. Paul intreats the Colossians, Chapt. 4. v. 3. that they would pray for the Apostles that God would open unto them a Door of utterance to speak the Myserie: therefore according to thy Logick, they had a faculty for that Work. Ephes. 1. the Apostle prays, that God would give unto them the Spirit of Wisdom and Revelation; Therefore though true and faithful ones in Christ, they had none of the Spirit. How wouldst thou have me pray, if not thus? wouldst thou have me pray that we should be made weak Ministers of the Old Covenant of Works?

J. C. Pag. 7. Thou sayest thou hast but Law and Gospel to Preach: But in all the New Testament dost thou find the Apostles preaching the Law, and saying they were sent to Preach the Law, but a Dispensation of the Gospel was committed unto them, and they were made able Ministers of the New Testament, not of the Letter or Law, but of the Spirit.

Ans. It follows in the Epistle which thou mightest have writ, the Law for the knowledge of Sin, and might have understood by that and what follows, that we Preach the Law in order to the Gospel, to prepare the Spirit of Man by convincing of Sin, and so humbling the soul to a welcome reception of the Grace of the Gospel: the Soul being weary and heavy laden, seeing its weakness to keep the Law, flies to Christ for Rest, and laying hold of the free Remission of sins by the Blood of Christ: so that when thou enquirest, Where in all the New

Testament, do I find the Apostles Preaching the Law? thou hast got a passage, when but three pages lower. These are thy words, *And as for the Moral Law, Christ is so far from repealing it that in Matthew he binds it faster and closer to his Disciples.* How now, *John*, is Christ in the Apostles Ministry in a different way, Method and tendency, dost thou not here say the Apostles Preached not the Law in all the New Testament? and yet the Apostle of our profession Christ himself, *Heb. 3.* preacheth the Law, and the Moral Law, and to his Disciples, and binds it faster than *Moses*, to be kept for Life (thou meanest surely) of which afterwards.

But again, do not the Apostles in several places speak of the Law, explaining the nature & use of it? *Rom. 3.* *That by the Law is the Knowledge of Sin;* in the *Corinthians*, *the Letter killeth;* in *Galatians*, *how it was added because of Transgression,* how it is a *Schoolmaster to Christ;* in *Timothy*, *how it is not for the Righteous;* in the *Hebrews*, how frequently is the Law spoke of: now is not this Preaching the Law? I grant that the main work was to preach the Gospel, they but Preach the Law in subserviency to the Gospel. Thus they were *Ministers of the Letter only*, for this doth but kill; but of *the Spirit*, the Gospel by the dispensation of which the Spirit of Adoption is communicated. But Christ wounds as well as heals; he kills as well as makes alive. The one he doth by the Preaching of the Law, the other by the Gospel. The Spirit of Bondage accompanies one, the Spirit of Adoption the other.

J. C. *ibid.* But why dost thou divide betwixt Law and Gospel, when they were not one in the End and Nature, saying, the one is for the conviction of sin, and yet thou callest it Spiritual?

Ans. How this agreeth with the former that in all the New Testament the Apostles Preached not the Law but the Gospel; and here they are not thou sayest to be divided, but are one in the End and Nature: is not this a Contradiction? Why, then the Apostles when they Preach the Gospel, Preached the Law. And why shouldest thou quarrel with me for saying we have the Law to Preach for the Law and the Gospel are one in the End and Nature. Why then, when the Apostle *Paul* said, we are able Ministers not of the Letter or Law, which thou addest above, *namely* of the Gospel or Spirit: for the Law and Gospel are all one in the Nature, it will cost thee some Sweat to untie this Knot. What strange Divinity is this? But when the Lord hath infatuated, and left Men through Pride to delusion, what will they not speak? Law and Gospel are one in the End and Nature, then are *Moses* and *Christ* one: yet

Ans. Paul in Rom. 7. saith, *The Law is Spiritual (i. e.)* requires that all the thoughts of Man and desires and Motions of the heart, should be Holy and Spiritual continually; therefore it is a fit instrument, for the Spirit to make use of by enlightning the Soul in the Knowledge of it, to convince not of outward gross evils only, but of heart-pollutions; and so he sees his spots in this Chrystal-Glass, and cries out - *I am Con-
nial.*

J. C. *The Spirit is said to convince and reprove the unbelieving World.*
John 16. 8.

Ans. Ergo, the Law and Gospel are one in End and Nature. This is the Conclusion thou drives at John. Why, the Spirit that convinces the unbelieving World is neither the Law nor the Gospel. But the Spirit makes use of the Doctrine of the Law to convince of Sin, and the Doctrine of the Gospel, as an Instrument to turn the Soul to Christ, so that this is very true, that the Spirit in the Apostles Preaching, did marvellously convince the unbelievers, 3000 at one time; it was not the Light that every man hath, this no where is called (as I remember) the Comforter or Spirit of Truth.

J. C. *Jude 15. He shall convince all that are ungodly of all their ungodly Deeds.*

Ans. This is the second Scripture thou producest to prove Law and Gospel all one; now here is not one word of the Law. Behold, the Lord cometh with ten Thousands of his Holy ones, which may be Angels as well as Elect Glorified Saints. Is this Lord the Law? Is the Light within which thou wouldest have it interpreted of? Is it Christ Jesus, that is so frequently called Lord in the New Testament? Is not this Coming, his second Coming to Judgment; not an appearing of the Light, only to Judge and Condemn Men in their Consciences? Is it the Lord Christ in person, coming as Judge. Observe that all that that he will Judge (spoke of here) shall be condemned; it is not a re-proof in order to deliver and save. It's said to execute Judgment upon all, (i. e.) upon all those false Teachers described in the foregoing verses, that were such as denied Christ, v. 4. 18. *They were Mockers,* v. 19. They were such as did separate from the Saints in order of the Gospel. They were such against whom the Saints were to contend for the Faith; in a word, They were of your Spirit and Principle, and Doctrine, herein is the difference, yours is Rantism covered with Morality, thine was with open Face; none of these were saved, v. 4. *Who were of old Ordained to this Condemnation,* therefore impertinently alledged by thee, and prophaneely wrested by thee to overturn the second Coming of the Lord.

Look whom he will judge when he cometh, if you Repent not, for your hard Speeches against him which I have heard and read. This sentence is interpreted by another, *Mat. 16. 27. For the Son of Man shall come, (is that the Light within?) in the Glory of his Father, with his Angels: what is iv there, is iustā here, one expounds the other; what is Holy ones there, is Angels here. Again, he rewards them every one according to his works.*

J. C. pag. ibid. Pl. 19. 7. The Law is said to be perfect converting the Soul.
Ans. This is the the third place alledged to prove Law and Gospel one. The Law is here taken for all the writings of the Scriptures, and it follow, that therefore it is so to be taken in all other places, and that there is no distinction to be made: Nay, but therefore one part of the Doctrine contained in the Scriptures, the Spirit makes use of for conviction, and another for Conversion, according to the Means of the Doctrines. The whole Nation is called properly the Land, therefore every piece of Ground in it good to bear Wheat, because Good or Land in general is?

J. C. So that Law and Spirit are frequently used as terms that signifie the same thing.

Ans. It doth not appear by those Scriptures thou hast yet mentioned. And I challenge thee to produce one Scripture where Law and Spirit are one: the Gospel is called Spirit, *2 Cor. 3.* but the Law is called the Letter.

J. C. If thou knowest that Spirituality of the Law, thou wouldest not divide them, or quarrel with us about them.

Ans. I have known the Spirituality of the Law, convincing me of it to be evil, which you say is not Sin, viz. Evil thoughts arising in my heart though not consented to. Yet I know how to distinguish between Law and Gospel; it was the Doctrine of Righteousness by the Gospel that relieved me, as it did Paul's though he had a Body of sin working in him, yet gives thanks to God through Christ, in that there is no condemnation to them that were in Christ. It is the Doctrine of the Gospel, not Law, taken strictly, that declares non-imputation of Tres-

J. C. pag. ibid. But hence hath risen the mistake of many, because they have found several Names in Scripture, therefore concluded they must needs intend several things: while it is frequent in the Scripture to intend one and the same thing under several Names given them, yet one in Nature and Being, several significations, divers operations, yet all by one and the same Spirit.

Ans.

Ques. I have before shewn that Law and Gospel have distinct Ends and Natures, not only several names, therefore this of Father, Son, and Spirit is nothing to the purpose. Father, Son, and Spirit are one in nature; Thou speakest of several manifestations &c. and yet by one and the same Spirit.

Ans. What then is therefore the Gift of Tongues and the gift of speaking one and the same Gift? is the Gift of Faith and Miracles all one? might not the one be where the other was not, as Christ to them had cast out Devils said I know you not? There is but one Soul in the body, and all the actions are from that Soul, therefore is my speaking and walking both one. The Heaven and Earth from one Creator, Sun and Moon are they therefore one?

J. C. pag. *ibid.* We know the Spirituality of the Law in the Apostles sense is the inward Conviction of the Spirit.

Ans. This cannot be, for the Law in its own nature is spiritual though none should be convinced by it, and though the Spirit should never make use of it, yet it would be Holy and Spiritual, it being that which discovers the Holy Nature of God, who was the Author of it.

J. C. pag. 8. Thou either ignorantly or involuntarily, if not deliberately, that whoever hath tasted that the Lord is gracious, never takes up with the Quakers Christ.

Ans. What I say, I say upon my Knowledge and experience, having conversed with the Quakers so frequently and read many of our Books, and know that this was the reason viz. my tasting of the Grace of Jesus Christ, why I did not in the midst of the Scepticalness of my mind take up with the Quakers Christ, finding so much sweetness and comfort in the Knowledge of him Crucified, and so abounding to believe in the Light within as the Christ of God.

J. C. pag. 16. The Quakers Christ is the Lord Christ.

Ans. Now let this *John* be fairly tried whether the Quakers Christ be that Christ of *Isaiah* which is spoke of here, *Luke* 24. 34. which *Simon* was to see before he died according to the revelation he had. This was the Child Jesus which was born of *Mary* the Virgin, of the Seed of *David* according to the flesh, whom *Simon* took up in his belly *verf.* 28. that *Messiah* whom the Prophets spoke of, *verf.* 31. 32. Now how wilt thou be tried in this matter? I know no better way than by thy Peers and Equals in the Ministry, while you be all guided by the self-same infallible Spirit; and do own them for Quakers whom shall mention. Mr. *Falder* hath impannelled a sufficient number in the

I desire the Reader of these lines to look into that part of his Book which treats of this thing, viz. the Quakers deny the Christ of God, which there to good purpose saved me a labour in transcribing out of the Quakers own books many of their sentiments touching these things, but enough thou hast been so thy John, as not to open thy self in thy writings in this matter, yet thou dar'st not deny these men to be Quakers. I will but transcribe a few of the lines of the greatest Rabbies, and leave the rest to be read in the Book with those Judicious detectings of them by our said worthy Brother.

Let us hear George Fox speak first (as it is most meet) in his Book called the Mystery, pag. 71. *And Christ's nature is not humane which is earthly, for it is the first Adam's.* Now John what is in this plainly but that Christ that Simeon had in his arms is not the Lord's Christ? for he had nature humane which was earthly of the first Adam, for he was *only a man* in Gal. 4. and the Son of Adam in his genealogy; and nature is now in Heaven glorified according to the Scriptures. Therefore that Christ had a Soul too and hath still as well as a Body and a Divine Nature as well as Humane; which word, though you speak with it, is no more but what belongs to man or mans nature: and scripture in Hebrews saith, *He was like us in all things sin excepted.* Let us come next in his book pag. 20. What saith he? *for that which was upon him was our garment, even the Flesh and Blood of our nature is good:* But hear again, *which is of an earthly perishing nature:* you saw no Corruption according to the Scripture in the Acts. But let us hear the rest: *but he is of an Heavenly nature.* Jesus then that Simeon called not the Christ, but only a garment, the perishing flesh and blood of our nature according to this Doctor.

Let us again a Mystery. *And his Flesh and Blood and Bones of his nature (i.e.) Heavenly.* This is the Quakers Christ, Heavenly Flesh and Blood and Bones which came down from Heaven (as they suppose) and did tabernacle in the carnal body and flesh and bones for a while, which is in every Quaker now. This is the Quakers Christ, not that which Simeon had in his arms and is now in glory. The next is pag. 9. *They are false ministers that preach Christ without him.* Their Simeon had him only within.

Word of the Lord, a Treatise of Smith pag. 24. *Your imagined God and the stars.*

Now again in his Book called the Great Mystery, pag. 286. *the man speaks Christ in the Male and in the Female.* He is giving an account why a woman may teach. Now John the Quakers Christ is the man in

in every Man that is a *Quaker*, and every Woman. I will likewise set down here what I had from *Christopher Taylor* a Teacher among you, he confessed to me when I asked, if the whole Christ was within him, and so if the Man Christ? That the Man Christ was within him where is the Mediators Intercession then? art thou not ashamed of such a People as this? Come out from among them, and own the Christ of God; If ye believe not that I am he (saith Christ) ye shall die in your Sins, John 8. 24. By these Testimonies *Jesus of Nazareth* is the *Quakers Christ*. What is then the Christ? It is that Light that is in every one, that reproveth for some Immoralities, which every Dark and Unclean Person hath in his Conscience. Here now cometh all speaking plainly; *FOX* the younger, a great Author, pag 49, 50 I scorn me the Light in you, they have disordered it, and called it a natural Light, and ye have said that I the Light am not able to save those that believe in me. Mark, this is the *Quakers Christ*: but further, pag 51, if you would believe and wait in me the Light — I will purge out all your Iniquities and forgive all your Trespases (none forgiveth sins but God) and I will change your natures, and will make you new Creatures, (therefore it is very God) if youarken to me, and obey me the Light within [should be a Person by this, for actions are ascribed to it]: Now how often have I heard this spoke by your Teachers, God manifested in the Flesh, clapping their Hands upon their Breast, this Flesh is the Major Carver (once a *Quaker*) in his Book against you on this subject.

Well now, let these stand together; and *John* do thou speak for thyself: Either these are no *Quakers* and thou disowneth them and their Writings; or the Light, not *Jesus of Nazareth*, is the *Quakers Christ*, so not the Lord's Christ. Therefore *John*, thou dost but Juggle with words, like the Men on the *Thames*, Roweth one way, and looks another, pretends to the Lords Christ, and it is nothing but the Light within every Man. By this you may know what he means by his Testimony to *Jesus* in the latter end of his Book.

J. C. The same that delivered Paul from his wretched state:

Answer, That Christ that delivered Paul from the guilt of Sin and Punishment, while Sin dwelt in him, was *Jesus of Nazareth*, not the *Quakers Christ*, the Light within every Man, which according to the younger forgives Sin.

J. C. page *ibid*. And if thou hadst understood what thou saidst immediately before concerning the Blood of Christ, which thou callest Oyl poured in to the gullets of Conscience, thou wouldest not have spoken thus slighting

blasphemously of the Quakers Christ.

Answer, Through Grace I understand what I say, in that expression, and have experienced it in mine own Soul. I understand, by the Blood of Christ all the Sufferings of Jesus of Nazareth the Messiah, and the Merit, Virtue, and Value of them. (I do not with *Quaker Pennington* understand the Heavenly Blood, in opposition to that Blood of his Earthly Body that was shed.) *Pennington* in his Questions page the 25th, *how can outward Blood cleanse the Conscience?* in thy confession upon this Article, I Question not but thou art of the same mind, that the outward Blood and Sufferings of Christ are all of no value for the taking away of Guilt, notwithstanding all thy glorying words there. This Blood and Sufferings, the value of them towards God for the expiation of the Guilt of Sin, I apply to my own Soul that is guilty of the breach of the Law, and have peace hereby, *Rom. 5. Being justified by Faith we have peace with God;* (are Reconciled, and so must needs have Peace of Conscience) *through Jesus Christ.* As for my speaking *sightingly* if not *blasphemously of the Quakers Christ,* I am thoroughly perswaded by my seeing and converse, without the least desire in my heart to wrong them. (Nay this last Testimony of *Fox* the younger, is enough to convince thee if thou hast been deluded by them) That the Light in every one is the *Quakers Christ,* and that they believe, there is no Manhood in Christ now, but it vanished when Christ ascended, and diffused it into every one. Now if thou art of the same mind, but will not pull off the Monks hood: Why should you charge me with Blasphemy for saying that the ratters of Christ's Grace cannot take up with the Christ: is this the Sealed One? *Him that was ordained as Peter speaks, set forth, Rom. 3. to be a Propitiation, the Head of the Church, the High Priest at God's right hand, the first-born of every Creature, the brightness of his Fathers Glory, the Eternal Word that was made Flesh, the Seed of Abraham in which all the Nations of the Earth shall be Blessed, that Lamb of God that took away the Sins of the World, Judge of quick and dead, the only Potentate, King of Kings, and Lord of Lords, the Alpha and Omega, all in all.* Therefore hear me *John* (that if thou believest as these have expressed themselves) I charge thee with the highest Blasphemies imaginable, and if thou do it knowingly and wittingly such as never shall be forgiven; if thou attribute any of these Titles to any thing that is in Man, besides the very Person of Jesus Christ.

J. C. Page 8. Oh that the Gospel was studied by us, and Preached by us every! (*J. C.* is very angry at these words, and saith) *O vain Man! dost thou think by the fleshly study, and Preaching from the same, to advance the*

true Christ? Nay, but Man and self instead of Christ and his Righteousness for the Gospel is a Myserie, and the Preaching of it Foolishness to all that Perish, and the things of it are the heavenly things themselves. Searched out only by the Spirit of God. Therefore cease from thy own study and wait in the silence of all Flesh, for the pouring out of the Spirit which can only open the Myseries of Christ and his Righteousness and shew them unto thee.

Ans^r. Had I said that with fleshly study and Preaching from the same, we should advance the true Christ, I had spoke like a vain Man; but thou hast soyfied that in, apprehending that all the study and pains that we take in searching the Holy Scripture, is fleshly and carnal, and Mr. Faldo's Key will open this to us, that all the enquiries after Knowledge is accounted by you but the Toyle, Labour, and Birth of the Flesh. I perceive thou art not at all for searching into the Scriptures, and comparing Spiritual things with Spiritual, only for waiting upon the Light within you, as your Teacher, and Rule, and Guide. Couldst thou perswade all the Ministers to silence, Thou and Fox might carry your Kingdom of Delusion the better. The Gospel is a Myserie thou sayest, but John, it is a Myserie revealed, it was hid in God, and none knew it but himself. If a Myserie, we had more need to Study and search out for it in the Scriptures. The Angels stoop down to go into this Myserie and to learn it now revealed, and yet thou wouldst not have us to study it. O vain Man! But what dost thou mean by the Gospel being a Myserie? Is it such a Myserie as cannot be understood by Mans searching the Scriptures, through the enlightnings of the Holy Spirit? But the Key helps me again: It is a Myserie because it is only an Allegorie, and J. C. thinks that Allegorism is only the true Preaching of it; as once I heard thee make use of that passage spoke by the Angels to Mary: viz, *He is not here, he is risen*, intimating so much, we are not to Look by Faith to his Death, but to the Light rising in our hearts: Thus it is a Myserie, as in your sence. That Preaching that thou mentionest from the *Corinthians*, was the Preaching of Christ Crucified, &c. that was counted Foolishness, looking for Life to come by the death of another. *Per mortem alterius stultum est sperare salutem*. Thus do the Jews, Heathens, Socinians, Quakers. What, that death 1600 years since, as far off thee, as *Jerusalem*? This is thy Language, the Heavenly things themselves which thou mentionest are the things of the Gospel, in *Heb. 9. 23*. It's true; but I am jealous that thou meanest the Light within by these Heavenly things themselves, whereas it is plainly in opposition to the Vessels, Tabernacle, &c. under the

Law, that were sprinkled with Blood: thou must understand either Christ himself, who in *Chap. 2. v. 10.* was consecrated through sufferings, or the Church and People of God, who are the Heavenly Jerusalem, or Heaven it self, whereinto he is entred with his Blood: The things of the Gospel are things searched out by the Spirit, (*i. e.*) they are already searched out by the Spirit, *1 Cor. 2. 10.* God hath revealed them to us by his Spirit, for the Spirit searcheth all things, yea the deep things of God, Christ Crucified; which he speaks of before, the things of this Doctrine, *v. 16.* but we have the mind of Christ; they are revealed by the Apostles, and by the Wisdom & Judgment of Man enlightened by the same Spirit that gave them forth, we may attain the Knowledge of them, and not without; but this Spirit thou speaks of is nothing but the Light that every Man hath according to the Quakers; but without we cannot be perswaded by thee, to that deep silence thou intimates in case we did look for such an effusion of the Spirit, as was at first, knowing that the Apostles themselves at Jerusalem, waiting for the promise of the Father, *Acts 1. 14.* continued with one accord in Prayer and Supplication. I suppose it was not mental Prayer in a silent sitting; but we believe by an ordinary Revelation of the Spirit upon our minds, in the diligent reading of the Scripture, we may be able to understand the Mysteries necessary for Salvation, *1 Cor. 2. 18.* The Spiritual Man discerneth all things.

C. Thou sayest we are to conceive of God, according as the Scripture saith him forth to us.

Ans. Thou mightest well have joyned that to this which immediately goeth before it, *viz.* we are prone to measure God by the Rules of our own imagination, and to think that what appears to be Righteousness with us, is so with him: but this would have prevented thy following Cavil. I insert it lest the Reader should not have the Epistle by him, I ask now, Whether the Scriptures or our imaginations and thoughts be the Rule whereby we are to measure God and true Righteousness?

J. C. pag. 16. But the Scriptures contrariwise condemn all Mens conceptions, saying, Eye hath not seen, Ear hath not heard, it hath not entered into the heart of Man to conceive.

Ans. When I say, We, it's plain I understand Saints and Ministers that have the Spirit, not those that are totally destitute thereof. For I write to a Church of Christ; direct my Speech to them, and by way of direction to my Brethren in the Ministry. And though thou apprehendest none but Quakers and their Ministers have the Spirit, give me

leave to think that others have, and these to whom my Epistle is sent, so that thou dost but here trifle as in other places, and very Childishly, the Scripture doth no where condemn Man's conceivings of God in the Scriptures and according to them.

The Scripture thou mentionest here speaks of the natural Man, 1 Cor. 2. 14. opposed to the Spiritual (*i. e.*) the Man that hath no more Light than that which every Man hath. Why art thou angry with this, *John*, if any do conceive of God according to the Scripture he conceives aright of God, and it argues he hath the Spirit: But I know where it pincheth thee, thou wouldest not that any should conceive of God according to the Scripture, but according to the immediate teachings of the Light within. I know *John*, thou art an Enemy to the Scripture, as shall appear as we go on.

J. C. ibid. The Scriptures are true, as God means them, not as Man by his conceivings interprets them.

Ans. If thou wouldest speak out, thou wouldest say that this God that only gives the meaning of the Scriptures is the Light within, so that according to thee, none can give any true meanings of the Scripture but *John C.* and those Brethren of his in the Ministry: Thou art herein as bad as *Muggleton* the Prophet, he saith none can interpret Scripture aright but he. Thus *John*, thou hast set up a few Popes at *Devonshire-House*, from whom, as from so many Oracles, we are to receive the true Interpretation of Scriptures; it's true, what thou sayest here: But doth not the Spirit who is God, give the meanings of the Scriptures in the Scriptures? Do not they Interpret themselves best? When thou sayest as *viz.* Man by his conceivings: Why, are not the Saints Men? And the Ministers of Christ Men? Ours are still, though yours be Women and Virgins.

But *J. C.* how didst thou forget thy self in contradicting the Oracle *G. F.* who said, that the Man in the Male, and the Man in the Female may speak, and so Interpret Scriptures in your Meetings, and here thou sayest, Not as Man by his conceivings Interprets them.

J. C. And the understanding of every true Disciple must be opened by Christ, before he can rightly know them, as it is written, he opened their Understandings that they might Understand the Scriptures: for till then they are a sealed Book to the Learned and Unlearned.

Ans. This likewise we acknowledge to be true, but then do still query, Whether this Light that openeth the Understanding of every true Disciple be not the Light within that every one hath? if not, then the Light within cannot do it, thou grantest, and that Scripture thou men-

ness confirms me, that thou hast forsaken thy Principle, about the Omnipotency of the Light within; for in the last of *Luke*, that opening of the Disciples Understandings surely was another thing, than any beamings of the Light that every one hath. It was some Beamings of the Spirit at that time, enlightning their Understandings, which are of a different nature from that Light that every one hath, as in time we will make evident. I grant in the close, that the Scriptures are a sealed Book both to the Learned, and Unlearned, that have not the Spirit of Christ, according to *Jer.* 55. 21. 11, 12. Only, I query whether still it be not a sealed Book to all but the Quakers? Thou goest on to the next Paragraph of the Epistle and meddles not with a word of this more, so that I take it for granted; and let the Reader take notice of it, that *J. C.* consents either to this first Principle, in the *Series* of the Principles, as in order they are laid down, *viz.* that such is the Purvey of God that nothing is accepted by him, but what is every way compleat and perfect; and if so, then he believes that Righteousness within, which consists in the vertues and gifts of the Spirit, in every Quaker is every way perfect and compleat, and for this compleatness is accepted, and that it will hold the test before God's Tribunal, and so will justify us; and that it is beyond the Righteousness of the Elect Angels: or he doth not consent to it; if so, then he is afraid to touch it, but silently passeth it, as a Principle that is altogether too strong for him to encounter, though it's the basis of all the rest touching Imputed Righteousness.

J. C. pag. ibid. Thou utterest many words about the Confession of Sin, as if the Quakers were against the Confession of sin to God.

Ans. As to this Head or Principle that is also asserted, thou dost not speak any thing, *viz.* None of the Sons of Men since *Adams* fall, (that was no more than Man) hath ever brought, neither can any of them bring this perfect and compleat Righteousness to God: either thou consentest to this or no; if thou dost, as by thy silence it should appear, then what becomes of the Quakers Perfection that thou and all have pleaded for? It is then a Perfection that is not a compleat Righteousness: if thou dost not think this true, thou playest the Hypocrite in not contradicting it, but if thou would not juggle and play Leger-de-main thou dost think that Man can bring a compleat perfect Righteousness since the fall, and this Righteousness is in every Quaker wrought by the Light and it doth justify of which afterwards.

J. C. As if the Quakers were against that Confession of sin, &c.

Ans. Shall we not judge of your Opinions by your practices, you Pray,

Pray I know, having heard you frequently, without the least Confession of any sin. Thus it may be the *Quakers* are not against the Confession of sin, viz. they apprehend that others that are not *Quakers* being sinners ought to confess their sins; But as for them they are not sinners. I have lately tried them in a discourse, not a word can I draw out of them that they are sinners, *Wo unto them Pharisees, Hypocrites.* *Humphrey Smith* being asked at *Harisford* why he did not confess sin to God in Prayer, answered he had none to confess as being no drunkard &c. I can prove this by witness.

J. C. pag. *ibid.* *We own the Holy Scriptures.*

Ans. Are not the Scriptures and Christ mightily obliged to you infallible Doctors, that will condign to own such fragments, and a Book patched up of so many scraps to help a little when the Church had lost the life of the Spirit. One now living in *Harisford*, about ten years since heard *John Crook* at *Harisford* in *George Westwares* house, in a discourse amongst the people, invalidating the Holy Scriptures as not being the Rule, and that people should turn to the Light, and therefore had words to this purpose as near as can be remembered: viz. *That at first the Saints lived by the life of the Spirit and were guided thereby, and had none of those Books which they call (meaning Professors) the Scriptures, which Scripture so called, in the primitive times after they were written, some part of them was at Corimb, some at Colosse, others at Rome, &c. when the Churches had lost the life of the Spirit, they called a Council and sent to those places, and gathered those fragments and packed or patched them together and called them the Scriptures; and he said farther That we had no more than the Rbemists (who were Papists) would let us have, and that there was a Gospel written by some one of the Apostles, and a Revelation by another which we had not: when J. C. was charged with this at Harisford, he replied to the same person that had heard him, that if these were his words, it was not his Judgment.*

J. C. pag. *ibid.* *We say, that if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness, 1 Job. 1. 9. But confession of sin ought to be performed from the sense of guilt of sin upon the Conscience, and not out of formalizy and custom only as many do.*

Ans. We say the same; here we agree, but this phrase (as most do) I suppose are all of what sort soever that are not *Quakers*; for *Quakers* do not at all confess sin, therefore all are but in a senseless formal state besides them, and what they do it is but out of custom.

Pag. *ibid.* *For we say (now this is spoke from an infallible oracle) in the*

to name of all the Quakers, where the heart is sprinkled with the blood of Christ from an evil Conscience at that time, and while remaining so thanksgiving is proper to be given to God: for praise is comely for the upright, and the Know, &c.

Ans. So may there not be a sense of the desert of the evil of sin, (though not anguish and trouble upon the Conscience for it) at the same time that the Conscience is sprinkled with the blood of Christ, and so there may be, and should be Confession of sin and Praise together; Supplication and Thanksgiving the Scripture speaks of; and so in many of the *Psalms* there are Confessions and Thanksgiving together; so there is a Rejoicing with Trembling. I query whether the *Quakers* ever had a true sense of sin, because they never do confess sin; whether they are not much more perfect than *Isaiah*, *Job*, and *John*, yet these Saints Consciences at that vintage were sprinkled with the blood of Christ, and so *Isaiah* when he said *I am a man of unclean lips*: *Paul* had the sense of sin, *Rom. 7.* yet at the same time gives thanks. I query again whether any that have it sprinkled ever have it unsprinkled, though they may lose the sense of it: so indeed Praise, not to exclude Confession, is comely for the upright.

J. C. And such know the Blood of sprinkling to be a speaking blood, it speaketh with the Apostle, causing that soul that is washed with it alwayes to be mindful of it, and truly to prize it.

Ans. This true if rightly understood, but by the Blood (look in o *Mr. Faldo's Key*) is to be meant the power of the light within, not the sufferings of Christ according to the *Quakers* sense; Remember what *Pennington* saith that external blood cannot cleanse the conscience, the blood of Bulls and Goats could not do it, no more can this, there is no more worth in this than in other common blood in your account, although thou dost afterwards seem to confess otherwise. *Pennington* saith heavenly blood which Christ brought with him from Heaven and dwelt in the garment of the body a while, and now is in every *Quaker*. This is the blood thou meanest; still thou art at *Legerdemain*. Where doth this blood speak? why we believe (according to the Scriptures) That as the high Priest entred into the Holy-place with the blood of the sacrifice; so Christ by his own blood entred in once into the holy place, *Heb. 9. 12, 24.* into heaven in self, now to appear in the presence of God for us. Now according to your Allegorists, this Heaven in self is within man, so was Christ in the Saints before he came in the flesh, and his blood the Light within before any of his sufferings in the flesh. But we

now

now will declare our sound Scripture-sense as followeth: Christ is our Advocate with the Father, and his Blood; the infinite worth off it, the value of all his sufferings speaks to the Father *John 1. 2.* he is an Advocate by virtue of his being a Propitiation, as there its spoken; now it was not a propitiation within us, therefore he is not an Advocate within; that is the Spirits work, enabling us to go to God in prayer through his Name, yet we say that faith that looks to this, and trusts to this, is wrought within us by the Spirit, and so know that the blood speaks the sufferings without; and thus we have peace of Conscience.

J. C. pag. 9. *Thou sayst Jesus Christ of Nazareth, &c. brought this Righteousness; if thou believest that none were really saved or made righteous by that Righteousness of Christ till or after that time, thy faith is contrary to the Scripture, which calls Christs Righteousness an everlasting Righteousness.* Dan. 9. 24. *Isa.* 45. 17. *Micah.* 5.

Ans. Yea and again I say Jesus of Nazareth brought this Righteousness, and he only, and it was not actually brought in before, according to that in *Dan.* 9. 24. *And to bring in everlasting Righteousness;* prophesying of the *Messiahs* coming in the flesh, he saith, Seventy weeks were to be accomplished to make reconciliation for iniquity, atoning justice by being cut off, *vers.* 25. *not for himself;* then it was to be, and not till then, not before, he offered not himself before, *Heb.* 9. 26. *he now once in the end of the World hath he appeared to put away sin by the sacrifice of himself.* Abraham, David, Paul, none of them brought in this Righteousness; was Paul crucified for you? *1 Cor.* 11. 3. yet is the Righteousness an everlasting Righteousness, the working of it was now, and fulfilling of it in his person, taking flesh upon him; but yet everlasting in that it was first the Righteousness that the Father had from eternity designed; Secondly, the Righteousness of the eternal word; Thirdly, a Righteousness of an eternal virtue and efficacy; Fourthly, a Righteousness that remained forever where-ever it is imputed, Fifthly, a Gift never by God repented of: Therefore it is very frivolous, and argues nothing but that thou wastest matter to fill thy paper with, to cavil in this wise, as if it could enter into my thoughts, that any either before or after were saved but by virtue of this Righteousness, when as against *Papists, Socinians, Quakers* I am pleading, that all those I named viz. *Abraham, David, Ezra, Daniel, Job, Isaiah,* had no Righteousness that would save them but this, because the other Righteousness they had in them was imperfect, as appears by their Confession of sin; and God will accept of nothing but what is intirely and absolutely perfect. As to that *Micah.* 5. I cannot find the word everlasting, but only in the *vers.* 2. where

where it is thus written, *whose goings forth have been of old from ever-*
lasting, which is certainly spoke as to Christ's Deity, for his coming
 from Bethlehem, was in time there mentioned, and then did he
 live in and fulfil, and not till then this Righteousness that I am speak-
 ing of. In the fulness of time God sent his Son, Gal. 3. Behold, I come
 and they will. A Body hast thou prepared me, Heb. 10.

J. C. pag. *ibid.* We Believe Salvation only by that Jesus which wit-
 nessed a good Confession before Pontius Pilate.

Answer. This is a good Confession: if only by him, then not by the
 Light within, for that is not Jesus that witnessed before Pontius Pilate;
 if only by him, exclusive of all things else, then not by the Vertues,
 Gifts and Graces of the Spirit; for they are not Jesus that witnes-

J. C. pag. 10. For Answer to the Heathens Knowledge of God's Ven-
 geance and fight in the Deity, I refer the Reader to the Reply to the young
 Man's Book.

Answer. I shall also defer my Answer in full, till I come to that only say,
 that I find you Brethren in iniquity, in abusing so grossly my words,
 if you do it not with purpose and design, then you be more ignorant
 than School-Boys; If designedly, it is Jesuite-like: my words are these,
 They saw (speaking of that Barbarous people) in the Deity, a Ven-
 geance ready to punish. Now, would not a Boy of seven years of
 age take it thus, viz. They saw a Vengeance ready to punish sin in the
 Deity (i. e.) to be in the Deity, and thou with thy Brother makes this
 sense, viz. in the Deity, to be the *modus* of their seeing the Vengeance,
 whereas before I said, that God had Justice in him, there is the Subject
 of it; the very Light of Nature sheweth, there is the way and manner
 of their seeing it: not as you say and make use of it, as a Conclusion
 in your turns fight in the Deity (i. e.) Light that was in their Consci-
 ences, believing the Light to be God himself. O horrid Blasphemy!
 you would make me speak like your selves, I believe no other Light in
 the Heathens but that of Nature; and this was not the Deity: But
 in the Reader take notice that J. C. wholly passeth over this Paragraph
 concerning that of Christ's Righteousness (as indeed he doth the other
 two before) which consists in his sufferings; and making satisfaction,
 and not a word unto that Vengeance that is naturally in God. Tell he
 should discover himself to be a Socinian. Oh, for a little plainness from
 the people! for if this be true, that God hath a Vengeance in him, and
 that naturally, his Nature engageth to punish sin, and all have sinned;
 I would know how all the Righteousness of meer Man, will or can
 atone

above this, but I had like to have omitted something material.

J. C. pag. 101. *But for thy own knowledge of it, I find thee like the Pharisees of old, casting all God's Vengeance upon Christ, as a way whereby thou couldst escape it: by imagining his doing and suffering God's punishment, to be reckoned thine, by a bare belief of it wholly without thee.*

Ans. I do not understand thee, help me herein I pray thee, how the Pharisees did cast all God's Vengeance upon Christ, as a way to escape the wrath to come, *Mat. 3. 7.* I never read this, nor heard of it. It is written, *who hath warned you to fly from the wrath to come?* and then follows, *bring forth Fruits meet for Repentance;* so then they having some convictions upon their Consciences, and apprehensions of wrath through John's Ministry, betake themselves to the Baptism of John, believing that an External submission to this, would be sufficient to ease their Consciences; in the mean while being destitute of any inward change of heart, or any real Holiness in their lives, and all this while had no whit of Faith in Jesus Christ, which is always accompanied with true Repentance, as the beginning of it. These Pharisees were very ignorant of Christ, if not altogether; they were Vipers, John calls them so, they placed their Religion in their carnal kindred to Abraham, *v. 9.* and were Chaff to be burnt up, *v. 12.* yet thou dost make their Faith as good as the Faith of any of the Godly in the Nation, my Knowledge of the Vengeance of God is this, which I express in Epistle, if it should rest upon thee or me, or any of the Sons of Men, or all Mankind, it would burn to the next hottest Hell: Therefore having felt something of it in my Conscience, in the sense of Sin, and knowing more of it was due to me for my sins, I fly by Faith, when the Spirit works in me, by the hearing the Gospel, to Jesus Christ, to be delivered from this wrath to come, *1 Thess. 1. 10.* believing through Grace, that all that Vengeance and Wrath that was due to me for transgression was upon that person Jesus, my Surety, in my stead and room; and though thou dost scornfully call the Faith we have Imagining, yet this is the Faith of God's Elect, *Isai. 53. The Chastisements of our Peace were upon him,* which we should have born in the same kind, *v. 7.* the right reading of it, is, *it was excused,* and he answered, and whom believes not thus, shall find Wrath in his Conscience, if his judgment be not intempered with error as mine is. I perceive this by what thou sayest here, that thou hast but tasted very faintly of the Wrath of God in thy Conscience, otherwise thou wouldest not have such slighting thoughts of it, as to apprehend it to be atoned any other way, than by Christ's bearing it, who I wear drops of Blood under it, and thy unacquaintedness

pointed out with the Name of Faith; In that thou callest it an easy way; Ah! *John*, what meanest thou to turn the scollar like *Julian*? Some Saints find it an easy way, who are crying out daily, *Lord help my unbelief*; but it is such an easy way, that you poor Creatures have no heart to it, may you will fully despise and scorn it I doubt. Ah, *J. C.* thou stumblest at the Cross of Christ, and art leavened in thy mind with Hellish *Sacramentism*, the dirt will out at length *John*, here thou plainly art assured of the Cross of Christ, dares not own that the death of God was upon Christ; Oh Repent *John*, of the thoughts of thy heart! and let that Scripture convince thee, *Gal. 3. He was made a Curse for us*, &c. whatever thou dost pretend afterwards in thy book, concerning Christ's sufferings, the enlightened Reader will know thee, that it's but to blind the People. In the last place thou sayest in the same Paragraph, by a bare Belief of it wholly without, that which thou callest before an Imagining; here thou callest Belief, and Imagining, what wouldest thou *John*, have more than Faith? here thou discoverest thy self to be a Papist; Oh, what a bundle of Rotten-ness Quakerism! thou wouldest have Works to justify us, Faith only insufficient against which error the Protestants (thou knowest) have contended, *Rom. 4. He that worketh not, but Believeth, shall have Faith only, and bare Belief* *John*, what sayest thou to that? though that Faith that is saving, will work by Love; yet it receives no efficacy from its being accompanied with Works as to our Justification, but from the Object without; how sad is it, that every Truth must be struck at, by a sort of Papists.

*C. Here we differ in our account. I say according to Dan. 9. 24. Forgiveness of Christ pag. 16. to smite Transgression, and to make an end of sin, and to make Reconciliation for Iniquity, and to bring in everlasting Righteousness, &c. I know and believe Salvation, by the Imputation of his blood, and real everlasting Righteousness of Jesus Christ brought into the world by his sacrifice, and his blood shed for us, and his righteousness imputed to us, is enough; if thou wast but real in thy expressions; let us turn once on every side, it is likely the cheat may be found out; if thou art not, what then means thy arguing against my asserting Imputation, and taking up most of my Arguments for it, pretending to Answer them? what a Knave is he, that will pretend kindness to my dear Friend, whom I love, and profess friendship to him, and in the meanwhile go about to wound him and stab him to the heart; if thou art not in this for Impured Righteousness, when I charged *John* for calling it a Doctrine of Devils, why didst thou instead of bearing thy Testimony*

Almonie against him; call upon me to Answer his Arguments; but
 if thou be for it, why dost thou not Preach it and thy Brethren, who
 are contradicting it in all your Meetings? there is no end of thy dis-
 sbling; it is a professed Trade thou drives, as the *Merchant*, upon
 down the Country. But pfoored we; what may we understand by
 this word Imputed, which he acknowledgeth? Why, one of you
 Gang, can tell us; *Jam. Naylor, Love to the Lord, page 7.* and with his
 his Righteousness is freely Imputed, or put into the Creature; so now we
 have his sence Imputed Righteousness, is Righteousness put into the Cre-
 ture. 1. That spotless Manhood of Christ. 2. His active Obedience, all his
 holy Actions of his Life. 3. All the Sufferings of Christ, for herein we say
 the Righteousness of Christ. All these are put into every Quaker, and
 in this sence not imputing Trespases, is God's not putting them on
 us. I cannot omit another Testimonie from another Doctor of the
Smith Cat. pag. 64. and 12. We believe that Christ in us doth offer
himself a Living Sacrifice to God for us, by which, the Wrath and
of God is appeased towards us; Salvation then by Imputed Righteousness,
you must understand, Christ offering up of himself in us, in the Quaker
sence, and so appeasing Gods Wrath. The other word Reckoned is
 not thus; that what Christ as a Surety, hath paid down for me in his
 Obedience is accounted as if I had paid it; as we say, and that true;
 but according to the other, it must be as money in a Mans own hand
 there told and reckoned, which he hath to pay to God at any time
 when he demands, not needing any to pay it for him. Real thou wilt
 as if there was no reality in the Act of God, reckoning and imputing
 Righteousness; but by this and by the other, thou understandest im-
 putation to the Faith of Gods Elect, which thouallest Imagination
 is something more and better than what is received by Faith, that
 not to thee a Real Righteousness. The other word is brought night and
 then, it is too far off thee, if thou have no other way than by Faith.
 I had thought that Faith had been the substance of things hoped for,
 that by Faith Christ dwelt in our hearts; and that there had been a
 reality in Gods Acts of imputing; that what God Reckoned to
 him, had been very Real; for he was really saved. Thou mistrust
 God, *Jam.* But the sum of all is this; *nam* The Light within, Obedi-
 ence to that is this Imputed, reckoned, real Righteousness of Christ.
 For the Light is Christ. Remember *Paul* the younger's Testimonie,
 before he speaks of the Light, what he would do, oft obeyed; *I*
forgive all their Iniquities, &c. and hear the *Old Fox Bark*; *Christ*
being within, there is justification, Mystery, pag. 49.

J. C. pag. ibid. And in due time made mine by the Work and Application of the Spirit in my inward parts.

Answer. This is true, plainly understood as spoken: But if a Man be guilty of stealing, and cheating, once, or twice, he is greatly suspected, whenever he is dealt with. We have thee tardy, *John*, frequently: now no trusting of thee. Thou only steals the good and wholesome that have been used by us, that thou mayest make thy putrid ways go off the better. Thou hast learned to dress that Strumpet, *Whorish* up in a more modest, sober attire, than thy Brethren, that thou may be taken for a chaste Matron. Now let me explain what we understand by this: viz. *That Righteousness that was manifest in Christ, and by Christ, in the fulness of Time*, it was that which I have already observed in it: 1. That Christ was born of a Virgin, so his Manhood was without sin spotless, and endued with the Spirit without Measure. He did in his Holy Actions fulfil the Law. 3. All his sufferings taken in being at last made an offering for sin, he being God as well as man, these Actions and sufferings are of infinite value: now observe *Reader*, not a word of this here in this place by *J. C.* but only in the general *Righteousness manifested in him and by him.*

Now what do the Quakers mean? Let Pennington speak, pag. 25. That Nature must these sacrifices be of, which cleanse the Heavenly things, whether of necessity, they must be Heavenly: If so, then whether it was the Flesh and Blood of the Vail, or the Flesh and Blood within the Vail. Whether it was the Flesh and Blood of the outward Earthly Nature, or the Flesh and Blood of the inward Spiritual Nature. Whether it was not the Flesh and Blood which Christ took of the first Adams Nature, or that of the second Adam's Nature.

Now *John*, That Righteousness, that in the fulness of time was manifested in Christ, and by Christ, was only the Obedience and Sufferings, and Sacrifice of that Spiritual Heavenly Flesh and Blood of the first Adam's Nature, that was in the Vail: that of the Vail the Body and human Nature, that he had from the first Adam; the Righteousness of this, and the Sufferings of this is nothing.

Now let the Reader view the Harlot, She is known now, She is in her own Whorish Attire.

J. C. pag. ibid. And in due time made mine by the work and application of the Spirit in my inward parts.

Answer. True, we say that this Righteousness spoke of, is really made mine thus: "The Spirit works Faith in my inward parts, whereby

I view it, apprehend it, receive it for my soul having need of it: therefore called to obtain the Righteousness of God. Through faith as he says in Rom. 3. and it is really mine: Faith is the substance of things hoped for.

But now hear Penington's Mysteries of the Kingdom pag. 17. Concerned to the Creature in and through the seed and brought forth in the Creature by the seed and the Creature united to Christ in the seed, is Justification of Life. This is the application of the Spirit in the sense. This Righteousness is the Light Christ, the heavenly Beth that is in the vail. The seed through which it is conveyed is Christ, and the Seed that brings it forth is Christ, and the Seed in which the Creature united to Christ is Christ, the Light within every man. The sum then according to Penington Christ the Light in every man is conveyed to the Creature by Christ, and brought forth by Christ, and the Creature is united to this Christ in Christ the Light. This is John's application of the Spirit. Deny Penington's Divinity if thou dar'st.

J. C. parag. Ibid. And God is well pleased or satisfied in and with him in whom I am accepted, and not for works of righteousness that I have done, nor yet for the works sake only, or quatenus works though wrought in me, his Spirit has in and for the sake of him that works in us and for us. IIa. 26. 12.

Ans. Would any think that it is the same man that writes a line further so much against my asserting, that our own Righteousness consists in those Vertues and Gifts that the Holy Spirit works in our minds, and that this is not the Righteousness in which we are accepted. Or would not any think that John had fully yielded herein to me and that he was very sound in this point, and no Papist? But now pray let us confer it by their own Dictionary, and see what it will speak. And God is well pleased and satisfied in and with him. If this him was to be understood of the true Christ we need not one word further: But Remember what the Quakers Christ is: viz. the Heavenly Flesh Blood and Bones that come down from Heaven, not Jesus of Nazareth; and it is the man in every Male and Female that preacheth among the Quakers: it is nothing but the Light in every man which is called the Spirit in the inward parts immediately before: God is well pleased with this and Gushed with the Light, and I am accepted in the Light he means, and not for the works of Righteousness which I have done; here is Paul's words but the Quakers sense still, no, but for the works of Righteousness that the Light does and are wrought in the Light that every man hath, Note Love to the lost pag. 64. yet it is (speaking of self-Sanctification and Mortification) the Work of God wrought by Christ in the Believer,

where

such become his workmanship in Christ Jesus wrought into
Obedience, and his Obedience into them, In the measure till they
be of one heart, one mind, one Soul, one Flesh, one bone, one blood,
one Obedience, and one Life, and that it is no more we that live
in Christ that lives in us. Now by this line you may fathom to the
mystery of works of Righteousness, which he hath done i.e.
did them not, but Christ the Light in him; it was the Obedience
of the Light wrought into him and he made one Soul, flesh, blood with
Christ the Light in every one: ye know what *Naylor* made himself.
You now *Reader* sees the snare and trap uncovered; this Divinity will
bring you to this, that the Personality of J. C. is lost, and his personal
works are all lost, when he prays or preaches it is Christ Prayeth and
Preacheth, not *John Crooks*; and that Christ and he are both one Person.
Such monsters have been among the *Quakers*.

*J. C. wrought for the works sake only, or quatenus works, though wrought in me
by the Spirit.*

Answer. For the works sake only, why then J. C. thou would have the
works that are wrought by the Spirit have some share in acceptation,
thou would not have it only for their sakes, which we may chauce thee for-
some partial causes they must be, Christ of himself and his Merit is not suf-
ficient unless something wrought by the Light in us doth joyn its Merit
to him: but this Phrase *quatenus works*, why if not as works, how
can they be Christ the Light and his Obedience, as before according
to *Naylor's* sense.

*J. C. Wrought in me by the Spirit, but in and for the sake of him that
wrought all our good works in me and for us.*

Answer. That is plainly, it is for the Lights sake in which the *Quakers*
wrought all their works that the *Quakers* do are accepted, and which doth
wrought all their works in them and for them.

*J. C. page 10. Thou believest to be saved by a Righteousness wholly
wrought thee, reckoned but not real, which Righteousness Christ wrought
two years since.*

Answer. And I do J. C. solemnly profess in the presence of God, An-
gels, and Men, that I believe that Righteousness whereby I am accepted
of God, Justified and saved is the righteousness of Jesus of Nazareth,
which he wrought out in his own personal Obedience and Sufferings
two years since, that God giving Faith in this Righteousness
which is by him reckoned to me, and in this reckoning there is a reality i.
that the Lord doth, is really done; and though this Righteousness was
wrought in *Palestine* at such a distance from me, may Christs person be

now at a greater distance than so, yet it hinders not but the Merit of death and bloodshed may and doth reach me: my Surety paying the Sum of money for me at never such a distance discharge me, I benefit by it, as soon as I hear of it and accept it, the Sun is at a distance in the heavens but we have the heat of it and feel it. But indeed Righteousness is not at a distance from us, but put upon us by the Gift as the Scriptures speak, *ye have put on Christ Gal. 3. 27.* It is the best robe put upon us, and as *Isaac* smelled the garment of *Elsah* Elder Brother when *Jacob* had it put on by his Mother and blessed *Isaac* so the Father doth in this case, he is well pleased with us and bleth us having Christ's the first-born Righteousness upon us by Imposition, receiving it by Faith, and all that Righteousness that is within of Sanctification is but the fruit of this, it was merited and purchased for us by this.

J. C. pag. *ibid.* adds: *Not that we undervalue that Righteousness, as if it be that so doth.*

Ans. According to *J. C.*'s desire let the curse be upon all that that undervalue the Righteousness of Jesus Christ, that according to him is but a thing at a distance both as to time and place 1600 years since, as far as *Jerusalem* never like to come nearer to us by our Learning as he saith. I do really think, *John* that thou hast cursed many of thy Brethren, and many of the people called *Quakers* and thy self: as to them if it should be according to thy curse, this is like the Jews that said his blood be upon us and our Children; and they are under a Curse to this day: and surely there is a dreadful curse of hardness, fierceness and pride upon the poor people the *Quakers*, and from whence doth it arise but from the undervaluing that Righteousness that was wrought out 1600 years since and as far as *Jerusalem*. But observe a little how thou writes this, *Not that we undervalue that Righteousness, no.* *Ans.* But then it seems there is an other Righteousness in which we may be saved and which is by the *Quakers* valued at an higher rate, and that Righteousness may be and is brought nearer to you *Quakers* than this to us *Christians*; that it is a real Righteousness, the other but reckoned; the Righteousness thou meanest which is attained by attending on the Light, now this was wrought nearer in the North of England, in *Lancashire* and these parts, when *George Fox* that Father of many Nations (as a *Quaker* calls him) arose and this was nigher than *Jerusalem*, and this was not above 27 years since or thereabouts; 1600 years is too long a time for Christ's Righteousness to hold its virtue, and *Jerusalem* where he died and now heaven were he lives, is too far off for Christ's Righteousness

are an influence by any act of Gods imputing according to these unbecom-
 ing *Answers*.

Q. pag. 10. For proof of thy belief thou sayst we are made Righteous in the same way that he was made sin; but he was not made sin by inher-
 ence really as thou speakest elsewhere, for he knew no sin: therefore by
 imputation. The same way when Christ knew no sin, nor was any sin inherent
 in him, must we then be made Righteous without either knowing or enjoying
 a real righteousness in us as the Comparison holds forth.

Ans. John, I would know why thou passest over the first argument
 and writes not one word in answer to it; but thou would have laid thy
 open too much it is likely: but now at this thou cavillest, the Com-
 parison, as thou callest it, is not mine but *Pauls*, 2 Cor. 5. v. ult. for he
 made him to be sin for us who knew no sin, that we might be made the
 Righteousness of God in him. Now my argument is, viz. that we are
 made Righteousness the same way that Christ was made sin, he was not
 made sin by inherence but by imputation: Therefore the right conclu-
 sion is, we are made Righteous in Justification (for of this every one
 that I am treating and the Apostle likewise) not by Righteousness
 but inheres in us, but that without us. John, when wilt thou learn to
 be ingenuous and distinguish right? when wilt thou desist winding and
 twisting thus like a Crooked Serpent, studying to deceive? Who of us
 has denied that we were to have a real Righteousness in Sanctification,
 but this is not to justify us: we make a difference between Christ's
 personal Righteousness and our Sanctification; the one imputed to us,
 the other wrought in us: we had by the first *Adam* not only guilt of Sin,
 but the loss of the image, and the power of indwelling sin: so we have
 two Righteousnesses by the second *Adam* Jesus Christ the one to take a-
 way the guilt of sin, that is the Righteousness I am pleading for, and
 the other to take away the reigning power of sin, Sanctifying of us,
 and renewing of us into the image of Christ in some degree, but this
 inner Righteousness is but an effect of the other. Christ is not only the
 Author of the former (that we are speaking of, as he is of all Righte-
 ousness) but the subject of it.

J. C. pag. Ibid. But besides, if we are made Righteous in the same way
 in all things.

Ans. Rather than want something to write thou wilt add some
 words of thy own to write against: did I say any where in all things?
 There is no more, than that we are made Righteous that way or
 same way as he was made sin. Now he was made sin by imputation is
 plain, so we by imputation; for this Righteousness of God that we are

made (spoke of) is not the Righteousness of Sanctification; for that is not by Imputation, but by Inhesion. Therefore, that which thou saith J. C. Parag. *ibid.* *That he was made to be sin* (for sin is mentioned in the Abstract) then we must be without, or free from all manner of good, as he was without, or free from all manner of evil, is true; add but this to it, in the point of Justification, according to the Scripture, Righteousness imputed without Works. Yet the Doctrine of Sanctification, is kept entire in its place as a fruit of this still.

J. C. *In the next Page* save one, *Thou affirmest, That the Gifts and Vertues, that the Spirit of God works in our minds, is our own Righteousness. First, because our Souls are the Subjects of it. And Secondly, because it is really in our minds, and therefore ours.*

Ans. If thou look into the Epistle again, thou mayest see thy mistake.

I give the Reasons, why the Gifts and Vertues that Gods Spirit works in us, are our Righteousness in contradistinction to the Righteousness of Christ, whereby we are justified, and the first Reason is because the Scripture calls Faith *our Faith*, &c. 2. Our Souls are the Subjects of this Righteousness, it is really in our Minds: now, what dost thou make of thy own head, this last Clause, another distinct Reason, when-as it is but the same in other words, to explain the former. Thou shouldst not wrong me in transcribing what I have writ. But I attend thy motion; Go on.

J. C. Parag. *ibid.* *Yet thou sayest in this place, Christ is really our Righteousness, Jehovah, (Thidkenu) What, one while he is really Righteousness, and another while not real, but reckoned; I would not wrong thee, but thy words are plain.*

Ans. I suppose the Quakers will admire thee here, as in all other of thy Cavils, but what thou aimest at I know not well: I suppose thy Invention here ran a Tilt, and was low; but I will adventure to reconcile the seeming Contradiction: the Vertues and Gifts of the Spirit are really in our minds; this is the Righteousness that Sanctifies Christ as the Branch and Jehovah, with all he did and suffered personally, is really our Righteousness for Justification; and yet this Righteousness is a Reckoned Righteousness, and imputed, not inhering in us, but very real still; for there is a reality in God's Reckoning it to us, and it is really ours (as I said) as if we had so done and suffered. Some may busie themselves to find a Knot in a Bulrush.

J. C. pag. *ibid.* *Thy calling William Penn a Novice, manifests only Pride in thy self, but is it no proof against him, and the truly considerate will*

Will account thy charge upon him to belong to thyself, will thou hast confuted his Arguments.

Answer. The truly considerate weighing what there I charge him with, will think it too little. I charge him with this, *viz.* That he *alter the Doctrine of imputed Righteousness, the Doctrine of Devils.* Now *Christ* is but one, that hath been newly in the Faith, and is puff'd up: But here he hath denied at once, the Faith of all God's people in all Ages, and maligned it, making the glorious Doctrine of Christ to be patronized by the Devil. If *Luther* had lived and seen this, he would have anathematized this Proud Man, and thee *John* for thy thus questioning of it, and nibbling at it: But Remember *Paul* hath done it, and it will stand upon Record against you, *viz.* If any Man Evangelize otherwise than we have, let him be accursed: *John*, who will think thee earnest in thy seeming good words in owning this Doctrine as before and after, when instead of bearing thy Witness against this Shut-the-Door, thou callest me to Answer his Musty Popish Arguments which which he hath penn'd against imputed Righteousness: *John*, they are all answered already, by those that the Lord raised up against *Bellarmin*, the Jesuite, and other Papists, by *Downham*, *Amer*, &c. Let the Reader call to mind before I leave this *J. C's* Profession, *viz.* I believe Salvation by the imputed Reckoned Righteousness, &c. But you will cease to Breathe, before you will cease Deceiving; and yet here thou part with *Penn's* calling it a Doctrine of Devils.

J. C. Thou sayest, If Jesus Christ had the guilt of sin really charged upon him: what, Dost thou suppose the Innocent Lamb of God, to be really guilty of Sin? What Blasphemy is this? What, really guilty of that which thyself saith, he neither did nor had? Yet thou bringest Scripture to prove it, 2 Cor. 5. ult.

Answer. This is an old Rotten cavil of the Quakers which I have heard often, and of their Brethren the Socinians in their Books. Christ was the Lamb of God I acknowledge, nor the Light within, as Fox and others say that *John* pointed to the Light within, when he said the Lamb of God, &c. and this Lamb of God was in his own Nature innocent, without Spot, Holy, harmless, and undefiled, and (thou sayest) I write that he had no sin, i. e. inherent as you see in the Epistle) nor did any sin, which is true: Yet in my own words, I dare say again, that Christ had the guilt of sin really charged on him, yet am I no Blasphemer; no, thou chargest *Paul*, that saith in 2 Cor. 5. ult. He was made sin, to which thou answerest not a word: if he had not sin on him, God in Righteousness could not have punished this innocent

38
Lamb: But thou art ashamed (I tell thee) of Christ's Cross: this is foolishness to thee, *viz.* Christ to be made sin.

J. C. *pag. ibid.* Thou useth many words to prove the imputation of Christ's Righteousness to Man while in Sin and Rebellion against God.

Ans. If thou couldest have found any words importing so much, no question thou wouldest have repeated them over and over, but there are none. I am pleading that this Righteousness is imputed to believers, it is offered in the Preaching of it to poor sinners, and if God gives Faith, it will change their hearts; we will grant that when God comes to justify he finds all in sin, ungodly, *Rom. 5.* Rebels, Enemies, but he leaves them not so, but gives strength to them, not to trade in sin, it hath not Dominion over them; but we are not ignorant, that by this Phrase, *viz.* Our being in sin, The Quaker understands sin being in us, and so we still say that Christ's Righteousness is imputed to them that are in sin and Rebellion (*i. e.*) sin dwells in them, otherwise no need of the imputation of the Righteousness of Christ. And therefore these things are not contraries, to have sin working in us and yet by Faith in Christ to be righteous and justified, and at unity with God, reconciled to him, while that which is contrary to God dwells in us; being justified by Faith, we have Peace with God, Christ hath slain the Enmity, and made us one with God in friendship with himself, notwithstanding that Maxim of thine, of contraries, this is true, That a sinner (*i. e.*) one that hath sin in him at the same time (though sin in it self be contrary to the Nature of God and so impossible it should be in Unity with God) may through Jesus Christ be justified and have Unity with Christ.

J. C. *Parag. ibid.* Vain Man! Doth not the Apostle James, Chap. 2. say, that Faith without works is dead?

Ans. He doth so, and we believe the Scriptures cannot be broken, but are these two inconsistent, *viz.* To have sin dwelling in us (by which you understand Rebellion and being in sin (see Mr. Faldoes Key) and having Faith with good Works. We say Faith is dead; and so no Faith at all without Works, but only so called. But again, May there not be a Living Faith, and so Cloathed with good Works, and yet sin remain in a Person, and that Person notwithstanding be at Peace with God. Paul in *Rom. 7.* complains of sin, yet saith, there is no condemnation, *Rom. 8. 1.* But the plain English of this is, none have any Faith nor good Works but are in sin and Rebellion against God, but the Quakers that obey the Light as their Christ, these only must be said to have Righteousness imputed, *i. e.* Put into them.

J. C. Pag. 11. In the next place, *Thou*, bringest forth thy own strange conceits about *Man's own Righteousness*; thou sayest our own Righteousness consists in those Gifts and Vertues which the Spirit of God works in our minds, and we express these outwardly in the Observation of the Moral-Laws, in our walkings among Men. This is such an heap of Confusion that I remember not the like.

Answer. Let it be Fairly tryed.

J. C. pag. ibid. The Scripture calls what is wrought by the Holy Spirit, the Vertues of Christ, 2 Pet. 1. 3, 5.

Answer. It should follow, Ergo, It is an heap of Confusion, to say that the Vertues that the Spirit works in Man, is his own Righteousness; as if Christ might not work Vertues in our hearts, which we express in our Lives, and yet these be but our own Righteousness, but must needs be Christ's personal Righteousness; as if because the Spirit of Jesus works Love in me, Therefore it is not my Love; and Wisdom, therefore not my Wisdom. If I be by Christ's Spirit enabled to walk in his Commandements, therefore it is not my own Righteousness, but Rom. 6. 25. *Moses* saith it is, See the weakness of thy reasoning. Let me tell thee with all this, none ever did or can shew forth Christ's Vertues in their Lives, that were not first justified by imputed Righteousness, neither can add any Vertue to their Knowledge, &c. according to that Scripture, in *Peter's* house he writes to, there it's plain, he supposeth them Saints, Believers in Christ, that were forgiven and pardoned: see the beginning of the Epistle of *Peter*.

J. C. Pag. ibid. To be Spiritually minded is Life, and Peace, Rom. 6. 6. Then according to thy Interpretation, we must have Life and Peace in our own Righteousness. Answer. Understand but the Scripture aright, and there is no danger to draw such a Conclusion as this, from thence, viz. that therefore we must have Life and Peace in that Spiritual-mindedness. *σπουδαία τὴν σοφίαν*, the Wisdom of the Spirit in opposition to the Wisdom of the Flesh. But let us enquire what this Wisdom of the Spirit is, v. 9. So then they that are in the Flesh, cannot please God; now *Hebrews* 11. Without Faith it is impossible to please God; why, Then to be in the Flesh is to be without Faith, to receive Christ's Righteousness. By Faith, Abel offered a more acceptable Sacrifice, *Heb.* 11. So then the Wisdom of the Spirit is to Believe and Receive the Doctrine of forgiveness of Sins, and that no Condemnation is without that are in Christ, to receive this in opposition to the Building (as the Jews did) upon Fleshly Priviledges, being *Abraham's* Seed, &c. and leaning to the way of the Covenant of Works: Now the Wis-

dom.

dom of the Spirit is thus rightly understood, *i.e.* The Spirit gives Wisdom in this Doctrine of imputed Righteousness, and hereupon comes Life and Peace, *Rom. 5. Being justified by his Blood we have Peace*. So that Life and Peace ariseth not by Looking to this Wisdom and Spirituality, for that is imperfect, but in that this Wisdom looks to Jesus Christ himself and the advantage we have by him.

J. C. Parag. *ibid.* *Thou like the foolish Woman dost about Build an House, and pull it down with thy own hands.*

Ans. Thou seest the Building raised upon Christ the Foundation stands still, and I am so far from pulling it down, that my work is to defend it against the assaults of such false Teachers as thy self, that would either remove people to another Foundation, or ruine all the good Truths that have been built as precious stones upon it, and bring in thy Hay and Stubble.

J. C. Parag. *ibid.* *For take away the Gifts and Vertues which the Spirit of God works in our minds, and what remains but a Body of Sin and Death, and Thoughts only Evil continually, and yet Man as Bold and Confident as if he needed nothing.*

Ans. Who ever of us, went about by our Doctrine to take away the Gifts and Vertues of the Spirit. Thy Conscience gave thee the lie when thou writ this: Thou knowest we are for Sanctification and Holiness, inward and outward, and say, there is nothing but Sin, Dead Flesh, Evil, where the Spirit of Regeneration is absent, which is more than you will say; for you say the Spirit is in every one, making the Light of Nature and Spirit both one. Again, Why should you suppose such a thing as this, *viz.* taking away the Gifts of the Spirit, when we are treating of Righteousness imputed unto them that have Faith? Now can any have Faith, and have the Gifts of the Spirit taken away? But yet shall there be no distinction? May not the Gifts and Vertues of the Spirit remain in us, and we thereby be Sanctified, and yet not Justified by that Righteousness within, but by that without us, which is the cause of Sanctification.

J. C. Parag. *ibid.* *As is spoken of the Kings Daughter, Pl. 45. 13. To be all Glorious within, is to abound in our own Righteousness according to thy Interpretation.*

Ans. There is Glory I grant in Sanctification, but a greater in Justification. Christ's personal Righteousness is far more Glorious than our Righteousness, yea, than the Righteousness of Angels. Who ever hath it by Faith as the Church here, are glorious both within and without, both Souls and Bodies, our Beauty lies in his own Comeliness that

be puts upon us, *Ezek. 16*: I do but query whether this Glory of the Church set forth by Gold and Embroideries, be not rather the Righteousness imputed to her than any thing else, or whether we may not take it so, viz. That the Church while in the World, is ragged and squalid through Afflictions and Persecutions; but yet there is an inward Glory by reason of Christ's Love towards her, which is discerned by her Spiritual Children, when others see it not; and how can this be understood of Sanctification, when-as she is said to be [all] *Glorious* within, yet this Work is not perfect in any as to degree, but there remaineth sin in them: But let it be understood as thou wilt of the Verdict of the Spirit; We are not against having of these, and abounding in them, but would not have any to trust in them, they being imperfect, to justify them; but give the Glory of this to Christ's Righteousness wrought out 1600 years since.

J. C. Par. ibid. 2 Pet. 1. 5, 8. Speaking of the Virtue of Christ, He saith lacketh these things is blind.

Ans. So he is; but now *John*, see what Vertues those were, try whether Faith may not be found there, v. 5. I see it: *Add to your Faith Vertue*: Now Faith always respects an Object without; Christ's Person is the Object of Faith: So now *John*, it is right, he is very blind, hath no Faith in Christ, what is this to thy Business; so the other that thou sayest, those in whom Faith abounds upon this Righteousness will either be barren nor unfruitful.

J. C. Par. ibid. What is this less than calling Christ Beelzebub, and what saith he that he hath a Devil.

Ans. Big words and a sore Charge which I would not be Guilty of no more than this World.

But what is the matter? Why, in that I say our Righteousness consisteth in those Vertues and Gifts, that the Holy Spirit works in us: First, I call them Vertues and Gifts: Is there any hurt in that? Secondly, I say the Spirit is the Author of them, God himself, and he works them in the mind of Man, through the Preaching of the Word; Is this to call Christ Beelzebub, to give him the Glory of his Works? What then is the matter: Because I cannot say that the Righteousness the Spirit works in us, is the same but different from the Righteousness that was personally wrought out by Christ when here on Earth, in that I think one far excels the other: the sum is, because I say that all the Righteousness the *Quakers* can attain to by attendance to the Light within, will not justify them, without the personal Righteousness of Christ imputed, which they despise.

J. C. *Page* *ibid.* And we express these outwardly, in our Observance of the Moral Law, in our walking among Men. So the worse people are, and the looser they walk, the greater Right they have to the Righteousness of Christ, and in a better Condition to receive it, than those that in the sense of the evil of Sin turn from it, because thou sayest this is properly our own Righteousness, which consists in those Gifts and Vertues that the Spirit of God works in our mind; is not this Rantership in the highest degree?

Answer. If it be Rantership, it is thy own: For thou addest many words there that are none of mine. It is Enavry in thee to make such bad Inferences from the Doctrine of the Gospel; it is like that in the Primitive time from Paul's Doctrine: *Shall we sin that Grace may abound?* Thou mayest find these words not far off, viz. in my Epistle, viz. the poor heavy laden Soul, will thankfully receive this Righteousness, the sick this Cordial, the starved Prodigal this Bread. How canst thou in Conscience go about to make the People Believe that we Preach in this wise: That the worst people have a greater Right to Christ's Righteousness, than those that have a sense of the Evil of Sin. Dost thou not see thy nakedness? Art not thou ashamed for this Guile? Can any be heavy Laden, Burdened, Sick, Starved, (in a Spiritual Sense as I spake it) and not have a sense of sin? Is this Rantership now? But let me add, that the Right to this personal Righteousness, comes not from any Righteous walking of ours, but it is God's free Gift, he bestoweth it where he pleaseth. There is no Righteous walking (which thou supposest here) before we are in Christ, and so have actual Right to this Righteousness. But this I will heartily speak, that there is more hope of some of those vain wicked people to embrace this Righteousness of Christ, and so to be saved, than some reformed Quakers according to that in the Scripture, *Matt. 21. 31. Publicans and Harlots go into the Kingdom of God sooner than you*, the Publican was justified when the Pharisee was rejected.

J. C. *page* *ibid.* For the moral Law, Christ is so far from repealing it that *Matt. 5.* he binds it faster and closer to his disciples, for of old it was said, &c.

Answer. What knowledge thou hast of the Law thou hast shewen before in saying, Law and Gospel are both one: Christ was so far from repealing it that he fulfilled it, it is granted, and he did fulfil it by keeping it. I shewed in the Epistle, and bearing the curse of it, otherwise none could have been saved: but that he did bind the moral Law closer or faster to his disciples is strange to say; why *Moses* bound it for life, did he not

what did Christ bind it faster than Moses? then it should be, for more than life if they kept it; then they incurred more than eternal death and condemnation if they broke it: but when thou comest to this point thou art wretchedly out *John*, I challenge thee, and all the *Quakers* in England to prove that Christ bound the Moral Law to any of his Disciples closer and faster than *Moses* to be kept for Life and Blessedness. Nay thou mayst see the end of Christ in expounding the Law so spiritually, it was to take down that proud Pharisaical Spirit that is in thee and all *Quakers*, and something of it in all Disciples, and to convince them that they could not keep the Law, and thereupon they might see a need of forgiveness and Righteousness by another, though thou hearest me say we are to express the Virtues outwardly in the observation of the Moral Law in our walkings among men: what then, *By these deeds of this Law shall no flesh* (i.e.) no man living *Psal. 143. 2.* none of the Sons of man, be Justified.

J. C. pag. 13. But remarkable is that *Mat. 7. 13, 14.* where he Commands doing as he would be done by, and calls, it the strait gate, Foreseeing the false Prophets would preach another broader way.

Ans. Thy Exposition of Scripture is remarkable as will appear better we have done with this. I charge thee with belying Christ saying that he calls this Principle. *To do to others as we would be done by* the straight Gates, thy only argument that can be brought is this viz. That this sentence, *straight is the Gate*, doth immediately come after the other, viz. *to do as we would have others, &c.* But now look into *Luk. 13. 23.* we must take all that the four *Evangelists* say to make up compleat history. There is the occasion of his speaking these words, some ones coming to him with this curious question, viz. *Lord are there few that be saved?* ver. 24. *strive to enter in at the straight gate.* This phrase of *doing as we would be done by* is omitted by *Matthew*. So then there is not that coherence between the 12. and 13. verses as J. C. would make to be. Christ had been speaking of several things of several Names before, and when he had done with one he begins with another distinct thing. As in the *Proverbs*, he that would make one verse there have connexion with the precedent verse in many places, would make large interpretation; So here in this place now, why should not we interpret one place by another, Christ saith of himself, *I am the Door*, *Joh. 10.* by me if any Man enter he shall be saved, and in *Joh. 14.* he saith, *I am the way, no man cometh but by me*, *Heb. 10. 13.* It is said *We enter into the City of Holiest by the blood &c.* And that new and Living Way, which is prepared for us through the Vail, that is to say, his Flesh, now whether

whether is more likely that this Principle of Morality or Christ's person, should be the Gate of entrance into Glory? It is called straight, not that it is so in itself, but our natural darkness, unbelief, makes it so, and it is usually accompanied with hot Persecutions: now John, who is the false Prophet that makes the way Broader, thou or I, in that thou makest Morality without Christ to be the Gate. Now are there not more Moral Men than Christians; nay, is it not possible for Men in their Conversations to do as they would have Men to do to them, and yet be Enemies to Jesus Christ? was it not thus with the Pharisees? Was not Paul blameless, touching the Moral Law, yet at that time a Persecutor? The young Man that said to Christ, *all things have I done*; and what doth Morality signify without Faith in Christ the Way? but whoever of us said, that Faith in Christ was any time without honesty? Thus thou art unhappy in all thy attempts.

J. C. Pag. *ibid.* Thy Reasonings are as ridiculous as thy Positions: *no* is, because it is called your Faith, and your Righteousness, and your Love, &c. By the same Reason, Christ himself must be our own Righteousness, for he shall be called the Lord our Righteousness, Jer. 23. 6.

Ans. Then must Christ be our own Faith, and our own Love, and whatever thou findest, this Pronoun *yours*, joyned to, or *ours*; that must be our own Righteousness. All things are yours, Ergo, all things are our own Righteousness. Christ I grant, is our Righteousness, not by Inhesion, it is by way of Imputation to which we are speaking, and his personal Righteousness cannot properly be said to be our own Righteousness by Inhesion. That word properly, I did put in before thou mayest see. By no means can it be said to inhere in us, of which I am speaking; that Scripture *Isa. 54. 17.* *Par. ibid.* *Your Righteousness is of me*, speaks directly for me in this cause: though the Righteousness was wrought of God, yet he calls it theirs by Imputation, it is not here meant of the Righteousness of Sanctification: thou bringest that passage *Par. ibid.* *He that dwells in Love, dwells in God*; The right conclusion should be according to this Reasoning, Ergo, God is that Love that inheres in us towards him, so then there is no difference between the Affection and the Object, and if it were so, then it would be so as thou speakest, that they that did dwell in God, did dwell in their own Righteousness, *Par. ibid.* That shedding abroad Love in the heart, is God's giving an assurance and sense by the Spirit of an Interest in this Righteousness of Christ without: Thou cryest out of thick darkness in the close, but thou seest I have not lost my way.

in the darkness as thou imaginest in that I leave not the Lord Jesus Christ to follow John with the wisp to lead me into pits to the endangering of my Soul.

J. C. Parag. *ibid.* Another Reason thou givest, is because our Souls are the Subjects of this Righteousness, 'tis really in our minds, therefore

Ans. Now thou hast done me right, joyned these together, which before thou madest two distinct things and heads.

J. C. What wouldst thou have to be the Subjects of true Righteous-

Ans. Christ Jesus himself, I would have to be the Subject of that Righteousness that justifies; for he, not we, was without spot, he not we, kept the Law perfectly in his Actions, he, not we, suffered on the Cross. And I would have our Persons, Souls and Bodies be the Subjects of the Righteousness whereby we are Sanctified, but the latter is the fruit of the former. Therefore go on.

J. C. Par. *ibid.* It is not our souls that are saved.

Ans. I pray God they may be saved by Jesus Christ from the wrath to come.

J. C. But is follows, do not they and we by them reap the benefit of Salvation?

Ans. Surely, it had been better expressed, we with them; or our Bodies with our Souls.

Again, we reap not the Benefit of Salvation by our Souls, but by Christ. Now I am jealous of these expressions, because Fox hath made the Soul to be God, and John, it is likely thou art in the same mind.

Par. *ibid.* And is not that the Subject of Righteousness which is saved by it.

Ans. Thou shouldest have said the Subject of Salvation which is saved.

But to come closer, the Righteousness whereby our Souls are saved, is not the Righteousness that is within, of Sanctification; but the Righteousness whereby we are justified (i. e.) The meritorious cause of Salvation is not any thing in Man, but it is the obedience of Christ Eph. 2. We are saved by Grace not of Works, not of such works, as God works in us, see v. 10.

J. C. Parag. *ibid.* And by the same Reason, the Grace of God must be our own Righteousness, because our Souls are saved by it, and the Subjects

Ans. In Rom. 5. *There is Grace, and the Gift by Grace, which is* (as there spoken) *by one Man Jesus Christ.* Now the Grace of God in the first place, is taken for the free Love and favour of God; and it's false to say we are the Subjects of this, the Subject is God himself, and this is the Grace spoken of, whereby we are saved, most frequently and properly, and this Grace can in no way be called our own Righteousness. 2. The Gifts by Grace are many, Christ himself, and his Sufferings and Obedience, are Gifts by Grace; now our Souls are not the Subjects of these, though these are the means whereby the Grace of God saveth: other Gifts there be, as Faith and Love, our Souls are Subjects of, but these are the Righteousness of Sanctification, and these as well as our Salvation are but the Fruits of the Grace of God.

J. C. Parag. ibid. 'It's said God loveth Truth in the inward parts, &c.

Ans. And yet this Truth in the inward parts is but our own Righteousness: Faith and Love are God's gifts, he works them in us. Now he loves his own Gifts, yet they are ours by inhering in us, our Faith, our Love; God would have them true and unfeigned, yet they are ours still. But now the Father much more loves the Righteousness of his Son; *Matth. 3. This is my Beloved Son in whom I am well pleased* for it is for his sake, that he pardons our defects in the exercise of this our own Righteousness, and accepts us in this beloved Christ, *Ephes. 1.*

J. C. Parag. ibid. But the Ground of thy dislike of the Gifts and Virtues that the Spirit of God works in our minds, which thou callest our own Righteousness, is because it is real in our own minds, therefore ours; what a Christian, and an Enemy to reality?

Ans. These pretty Rattles will please Children, I dislike not *John*, our own Righteousness, for it's reality in our minds, but say, it is no Righteousness at all if it be not real, but Hypocrisie; but thou knowest how I speak it in way of distinguishing it from the other Righteousness. Our Righteousness which consists in the Gifts, &c. wrought in us, is really in our minds; Now the Righteousness of Christ is not in our minds at all, but in his own person: I speak it (thou seest) to explain to any that should not understand what it is for our souls to be the subjects of this Righteousness (i. e.) It is for one to have any thing really in him; and this I speak likewise, to distinguish it from the Righteousness that is imputed to us, though there is a reality in that Imputation but it is not the reality of Inhesion. I do not speak this (I dare appeal to thee that thou seest it) as being an Enemy to reality. There is a reality in God's imputing Righteousness and forgiving sin, and a reality in his work upon our hearts, but he hath appointed the one to Justify

us, and the other to Sanctify us, and that Righteousness which is to justify us, is perfect and compleat, and is the Righteousness of his Son: the other is not compleat in this Life, though it's really in us, and so will not justify us. Then I am not an Enemy to the Reality of Holiness, as thou wouldest make me, but to Real Quakerism, and Socinianism, that would have Man justified by the Law of Works.

J. C. Parag. *ibid.* *What, a Spiritual Man, and an opposer of these Gifts and Vertues the Spirit works in our minds, calling them our own Righteousness?*

Ans. I am no Enemy to the Gifts and Vertues of the Spirit, while I would have them be kept in their place, and would have Christ still have the Preheminence, otherwise I should be an Enemy to Christ; they are for Sanctification; is a Man an Enemy to the Chancellor, if he saith he is not the King? if my Enmity appear in calling them our own Righteousness, then Paul is an Enemy to them for he calls them so, *Phil. 3. 9.* *Not having my own Righteousness which is of the Law.* Now is there any Righteousness wrought in us, that is not required by the Law, yet he calls it his own Righteousness.

J. C. Parag. *ibid.* *What must the poor in Spirit, the meek, the Mourner, the Hungerer and Thirster, the Merciful, the Pure in Heart, the Peace-maker deny their Blessedness, which they must do if these be their own Righteousness? &c.*

Ans. I affirm, that there is no Blessedness to any, but as they are in Christ, and so are pardoned and accepted, and forgiven in his Righteousness, *Rom. 4.* *Blessed is the Man, to whom the Lord imputeth not Iniquity:* in *Mt. 5.* Christ spoke this to his Disciples (as thou mayest see) who were in him, and were pardoned, and forgiven, had received by Faith, this Righteousness of Christ: dost thou think that there is any Blessedness in these qualifications considered in themselves, or any merit in Poverty, mourning, &c. to obtain Salvation, only they prepare the Soul for Blessedness. None will receive Christ and his Righteousness, but the Poor, the Hungry, the Thirsty, &c. But their Blessedness consists not in being Poor, or Hungry, or Thirsty, but in that it is a Token to them, that Christ their Blessedness, is and shall be theirs: And again, as to those positive qualifications, Blessedness is annexed only as they are Tokens and Evidences to them that God hath had mercy on them, and is at peace with them: therefore I dare say that not one such as these, but deny that their Blessedness lies in these qualifications, for they see defects in all their Mournings, Meekness, &c. But it lies as there it is spoke in obtaining Mercy, *v. 7.* In being filled with.

Righte-

Righteousness, v. 6. (i. e.) Christ's Righteousness: Besides let me say, that there is no right Mourning, Meekness, Purity, but first we are in Christ, and so this Righteousness imputed; no eternal Reward is promised but to those in Christ, Rom. 5. ult. *Grace reigns through Righteousness unto Eternal Life by Jesus Christ our Lord.*

J. C. Pag. 14. *What must they turn from reality, and lay hold on imagination?*

Ans. Here John, thou dost with a Brazen-Face, call all the Faith of all that are not Quakers an Imagination, is there not a Reality in God's Act; but of that before.

J. C. *From Real Enjoyments and possessions, so conceived or imagined Apprehensions.*

Ans. This is the same over again, still concluding that Christ's Righteousness is but a Fancy, that there is no possessing of it, that none have any enjoyments that are Real, but the Quakers, all the rest to the end of that Paragraph, is but the same over again, and hath been Answered: only adding this for the Readers memory as an Antidote still, that the Reality of our Inherent Righteousness will not make it perfect and so it cannot justify us, though from the sincerity and reality of it we may be comforted, as it is an evidence that we are pardoned and justified.

J. C. Pag. ibid. *The sum of the matter is this: that our heads and not our hearts, &c.*

Ans. This is false in that I speak of Faith, now Man Believes with his heart.

J. C. *Our Bodies and not our Souls.*

Ans. This likewise is false, for I have said that our persons We, and expressly that this Righteousness of Sanctification is in our Souls and minds.

He goes on, Parag. ibid. *Our own conceivings and not Reality.*

Ans. I said that the Gifts of the Spirit were Really in our minds which thou didst quarrel with me for, and I say there is a Reality in Imputation and in Faith, for it is the substance of things, &c. yet here thou suggestest the contrary. But I go on to trace thee.

J. C. Parag. ibid. *Our Imaginations without and not the Gifts and Vertues of the Spirit within our minds are the Subjects of true Righteousness according to thy account.*

Ans. Here in Conclusion that he might cause the Reader to lose the matter in hand, he runs all into a confusion and speaks nonsense, endeavouring to make the Reader believe that it is his Adversary that speaks it.

11. Whoever said imaginations were the Subjects of true Righteousness? Our Souls I said were the Subjects of Faith and Love, wherein this Righteousness consisted. I do not say Faith, which thou callest Imagination, was the Subject of it, but it was part of inherent Righteousness. He proceedeth, *And not the Gifts, &c.* Here John, thou wouldst have the Gifts and Vertues of the Spirit, be the Subjects of true Righteousness, viz. Inherent, for that thou art treating of which doth consist in Graces and Vertues, &c. i. e. Righteousness is the Subject of it self, but this is like you. The sum in truth then is this: That our persons are the Subjects of that Righteousness which sanctifies. Christ's Person is the Subject of that Righteousness which Justifies.

J. C. Pag. 14. *Another Reason thou givest to prove the Gifts and Vertues aforementioned, to be our own Righteousness, because we put forth the Actions both internal and External. Is it not we that Believe, and we that Repent, and we that are said to pray? By this Argument it's best neither believe, nor repent, nor pray; because these are but our own Righteousness, and the more we do them, the heavier are we laden with the filthy Rags of our own Righteousness.*

Ans. The Reason is good, and stands, and thy inference is ungodly and wicked. This I say distinguishing our own Righteousness from Christ's Righteousness, it is not Christ that Believes, or Repents, or Prays, neither was it any of us that suffered without the Gates of Jerusalem, nor that was born of the Virgin, nor perfectly fulfilled the Law; and the inference from hence that is Genuine is this, viz. therefore ought we not to trust to our Repentings, Believings, Prayings, Sufferings, for these are imperfect, but to Christ; and we are not laden the more with these Rags (as thou speakest) but the defects are pardoned for Christ's sake, and we are, and so our Duties accepted in Christ: Spiritual Sacrifices acceptable to God, no other way but through Jesus Christ, 1 Pet. 2. 5. that phrase in *Isai. 64. 4.* which thou in scorn so often repeats are the Prophets words, and thou mocks at the Holy Scriptures: he doth speak it of *his own Righteousness*, our Righteousness, not only the peoples, but his, and the duties which he and the people were found in, were those that God had commanded in the Ceremonial Law; yet of these all, he saith this, and it's true Comparatively to that pure spotless Righteousness of the Son of God, and if God through Christ, should not cleanse us, and wash us, and put his own Robes upon us, we should all be cast out: But let me ask thee, darest thou say, that this moral Principle of doing to others as we would

would have them to do to us, is the Righteousness that Justifies before the Glorious Tribunal of an infinite pure God, whose eyes are as a flame of Fire, that thou dar'st stand and fall to the strict judgment of God, as thou hast all thy days (for cursed is he that continues not in all things to do them) been true or false to this Principle? I trow not wo to thee then, for thou hast in several things in this thy writing dealt with me, as thou wouldest not have me to deal with thee; why but then, if it be not that which Justifieth, it is better never be found at all, in doing to any as we would have others should do to us, for this is but our Moral Righteousness, in the second Table commanded between Man and Man: how dost thou like this retortum? Without this is implied the mercenary Spirit of the Quakers, who would neither Pray, nor be Holy, if they did not think to merit something by their Works.

J. C. Parag. *ibid.* These things manifest thy estrangedness to the Works of Regeneration and helpings of the Spirit of God.

Ans. I have through Grace experienced that work upon my Soul, and have pleaded it with thee as thou knowest, in opposition to their tenet of the Light in every one which overthrowes it, as if every one had the Seed of it in his heart; but yet I have learned to distinguish between this & forgiveness of sins, wherein my Justification lies, as in Rom. 4. Regeneration, this is but a Fruit of Forgiveness, had not God forgiven my sins, he would never have healed my Nature; no Regeneration without Faith, *Acts 26. 18. Sanctified by Faith.* So that your Doctrine destroys Sanctification, if no Justification by imputed Righteousness, no Regeneration. I own the helpings of the Spirit of God, and more I can lay, for that word helpings, is too narrow, as if there were some power in Man, the Spirits causing, creating Faith in me on this Righteousness of Christ, which my heart hath been so far in helping in, that it hath opposed. But yet I will distinguish and say, it was Christ, and not the Spirit died for me. Those helpings of the Spirit in me do not Justifie me, yet I praise God for them, as an evidence and fruit of Justification.

J. C. Parag. *ibid.* A heavy charge upon all the Prophets and Apostles of Christ, who were obedient to these inward Gifts, Virtues and Motions of God's Holy Spirit.

Ans. If thou canst produce one instance of either Prophet or Apostle, that ever sought to be Justified in the sight of God, for any obedience to any inward Gifts, and did not apply themselves to God through Christ for Pardon of sin, I will leave this Doctrine, Remember *Rom. 3. 24.*

to Christianity, Re-established.

51

But now the Righteousness of God without the Law is manifested, being
 revealed by the Law and the Prophets. But John, thou hast forgot
 what thou said'st pag. 20. viz. Not for the works sake, though
 wrought in me by the Spirit, and here pleads for Obedience to the in-
 ward Gifts which must be Works, and faith, all Prophets, and Apo-
 stles were Obedient to them, and this in opposition to imputed Right-
 eousness: But I knew thou wast not in earnest in what thou seem'd'st
 to speak them; but to conclude, I believe that the good Men of old,
 were obedient to the inward Gifts of the Spirit; and we all ought to
 be, and are through Grace, in some measure, but then by all that the
 Spirit doth in us, it doth lead us to Christ and his Righteousness, ac-
 cording to that in John 15. The Comforter shall testify of me. Chap. 16.
 He shall take of mine and shew it unto you, and hereby know ye the Spi-
 rit of Truth, the Comforter from the Spirit of error: The Comforter
 is Glorify Christ's person.

J. C. Parag. *ibid.* By thy Account, they did but obey their own Right-
 eousness in what they did, they knew and understood that their hearts
 were at the Pen of a ready Writer as David speaks.

Ans. This thou bringest is very impertinent to the thing in hand.
 That of David, Ps. 45. 1. My Tongue is the Pen of a ready Writer:
 Thou changest Tongue here for Heart. Now dost not David a Pro-
 phet, about to write great things of Christ in this Psalm, make use
 of this Phrase to denote the Power of the Holy Ghost with him in gi-
 ving forth this Holy Scripture, that as Mans hand acts the Pen as its
 Organ, so the Spirit the Tongue of David; and that the Holy Men of
 God that write the Scripture are said in 1 Pet. 1. vs. to be moved, agi-
 ted, easily carried away by the Holy Spirit, *per hunc*, in the speak-
 ing forth the Truths of the Scriptures; and how sad is it that some of
 you should pretend to this little impulse, to as high a degree in their
 Writings, as I have seen some Title-pages of your Books, filled with
 such Blasphemies, viz. *Given forth by the Spirit through the Trunk of
 the Body of Fox or such a one.* Horrible Pridel! And therefore do your
 Disciples at this day account their Writings of equal Authority with
 the Writings of the Apostles, nay, beyond them, because a newer Re-
 velation of a later Date, you be advanced to a good Degree: but to
 the thing, now what is this instance of an extraordinary Power of
 the Spirit to the ordinary working of Gifts in Satisfaction which
 thou art treating of. There are 7 Lines follows that are but Queries to
 the same purpose as before which I have Answered fully to, viz. I have
 said in My Answer, that we are for acting and doing, and by the Ho-

ly Ghost, yet dares not trust to it but to Christ. In the End of this paragraph, you have this, *Neither is it we that speak, as we are kept truly silent out of all our own thoughts, but the Holy Ghost is in us.* Mark 13. 34. *Answer.* Here is speaking and yet silence. Reconcile contraries as you can, that place in Mark speaks of the Holy Ghost being promised in the Disciples in times of Persecution to assist them in their Confessions of this Faith I am pleading for, viz. Salvation by a Crucified Jesus as their Righteousness when they should be called to an account before Tribunals, as if we could not have the Assistance of the Holy Ghost to enable before Magistrates or Quakers, to confess the Faith, but we must of necessity make this assistance our very Righteousness that Justifies, what weakness is this?

J. C. pag. 15. *Thou sayest our Righteousness is but the Righteousness of meer Man &c. And yet before saith, it consists in the Gifts and Virtues that the Holy Ghost works in our minds. See thy Confusion from thy words.*

Answer. I can see none, and let the Reader Judge. Thy Soul John is the Soul of a meer Man, yet the parts of it consist in Understanding and Will, which God hath created and given, the Light within is the Light of a meer Man, yet it consists in a Faculty which God hath given, of discerning Moral good and evil, and a reflex Act of Conscience in accusing or excusing, according to a Mans Actions thereunto. So here, when I say the Spirit works these, there is the efficient cause when I say of meer Man, there is the Subject in which it is wrought, still to distinguish it from that Righteousness that Justifies, that is the Righteousness of one who is God and Man, Coloss. 2. 9. This Scripture proves Christ to be God and Man, for in him dwelleth all the fulness of the Godhead Bodily. What is that Hum? and what that Fulness of the Godhead? Where is now Confusion, Reader?

J. C. pag. *ibid.* *One Righteousness is perfect and complete, the other faulty, imperfect and incomplete, thou wouldst make them two in nature, and kind, the one from Heaven, the other on Earth, the one Christ's, the other ours, and yet saith it is incomplete as to Degree, then they must be one in kind, for Degrees varie not kind or Nature.*

Answer. That thy heart smote thee a little when thou was writing this John, appears to me by thy way of expressing thy self. Thou sayest I would make them two, in Nature and Kind, &c. Why, then there was something spoken that made it evident, as that the one was Christ's, the other ours. That an Adversary could not but take notice of it. Degrees thou sayest varie, not kind, which is true, in things of

to Christianity, Re-established.

3

Nature; But here I have plainly by thy own Confession made
 of various Natures, then this Sentence, viz. faulty, imperfect,
 imperfect as to Degree, must necessarily be restrained, as to those
 of their own Nature, of which I am speaking, viz. our own
 Righteousness, and no more is in it than this, viz. That the Spirit in
 working it in our Souls, doth not work it up to that height, as that
 of sin remains in us, but as to the other Righteousness, there
 is no spot in Christ; Remember the Proverb, *Rather than Satan will
 he will play at a small Game*; Rather than thou wilt not manifest
 thyself against *Imputed Righteousness*, and be a Patron of our own
 justify us to take off from Christ, thou wilt play a small low

C. Pag. 10d. So it is manifest that thou knowest not what thou sayest,
 thy confusion: no marvel, while thou criest from the fens of sound
 words, calling it a Righteousness contrived, where findest thou such a word
 in Scripture?

Let the Reader judge, if I know not what I say, thou art a
 Fool, and not fit to judge in the Case; now by saying the Form of
 words, and then mentioning the Scriptures, who would think
 I began to be ashamed of the Quakers Principles, and to own
 Scriptures for the Rule which his Brother Bayly disowns, and that
 he was again returned to his old Christianity, from which he had
 separated, and grew weary of those many uncouth, strange words,
 in English Language, that Fox brought out of the North, resol-
 ving to fashion all his words in his Prayers hereafter, according to the
 of the Scriptures. Oh, that it might prove true! Yet how
 I but say this, that an Ape that is most like a Man, and yet of a
 other kind, is one of the most ill-favoured of the Beasts: so it en-
 worth thee most ridiculous in our eye, when we see thee here, Ape it
 to be a Christian, and yet knoweth that thou art of a different
 Speak and write like a Quaker, or else utterly forsake them;
 we have been deceived sometimes by the Art of Limning, in think-
 ing we have seen Living Creatures, Men and Women, Lions, Bulls, &c.
 and yet turn but the other side, and nothing but a thin painted Dull-
 board. So here, I fear many be deceived with thy expressions in thy
 lines, wherein thou appears to a weak eye, a Living, real, sound, sub-
 stantial Christian, but I hope I have turned the other side, and now it
 appears, thou art but still a thin, dead, liveloss, rotten, Apostate and
 Quaker, only painted over with better Colours, and a little more Art.
 Thou hast got the Art that Captains have at Sea, that they may have

the greater advantage, and thou thinkest it Lawful as they do, thou comest up to us (thinking to board us presently,) with an English Map and Colours, whereas thou art absolutely a French Map. I have lately from one that hath read J. C.'s Books, that in one of his Books he expresses himself to be for this, viz. a Liberty for Quakers to commit themselves into all Churches of what Judgment soever: This is the Man that is for overcoming, not by force of Argument, but by Stratagems: This is *Rome's* way at this day. And remember that I writ before an Answer which J. C. gave to one that charged him with what he had said, viz. *If they were my Words, that was not my Judgment.* He can speak any thing with his mouth to the people, and believe the Contrary thing in his Judgment at the same time. But in the matter, Thou askest me where I find such a word in Scripture as I conceived, as if I crept from the form of sound words. Now John, I must be heartily glad if I had never heard a more unsound word from thee in thy preaching, thou might well have joyned that to it which I have writ in the 6th Head, viz. in infinite Wisdom contrived. This made it sound a little better. I confess I might have said appointed, as that had been the very Scripture word. But this is such another misapprehension as J. B. threw at me at *Florisford*, when he told me humane nature of Christ was a word I must not use, because not in the Scripture. But John, is the import of this word any more than appointed, ordered, willed, purposed, and are not all these in Scripture. *Rom. 3. 28. he that seith so, a Ro. 1. 20. who may first be said.* But I begin to be weary of playing thus at *Push-pin* with thee. *J. C. Procs. ibid. Sometimes calling Faith an Act, sometimes saying, and again without Faith it is impossible to please God, as if a Man could please God by mere Righteousness.* *1. 1. from ch. 10. go a little further.* We have not yet done. Who but thee John, sees any Contradiction in this? Faith as a Habit or Act in us, is our own Righteousness. I have all along distinguished between Christs Righteousness and Faith in the Epistle, thou may be sure that upon that Scripture, *Rom. 4. Abraham believed, and it was counted to him for Righteousness.* I do not the action of Believing, but that which he rested upon justifying, yet this is true likewise, that *without Faith it is impossible to please God* because Faith doth crucify those Sufferings that did pacify & please God, yet Faith did not dye on the Cross. So that we please God by Faith as by being an Habit or Act in us hardly so considered, but as it doth reach to its Object, and takes hold of the Objects. God is pleased, not by Faith alone, but for Christs sake that Faith Receives. I query, whether

It is the hand that receiveth the money, or the money that en-
richeth, yet the money without the hand is not received, whether was
the Eye or Serpent that healed, yet not without seeing. Did
Faith without Christ make his Sacrifice acceptable, or please or
God, or was it the Sacrifice of Christ that which his Faith respec-

But if you will in this matter hear Fox speak more plainly, for
will not pull his Mask off yet. Fox's great Mystery pag. 49. *This
justification is by the Faith of Christ within, for all the Holy Men of God
justified by their Faith and that Faith is in their Hearts.* So this is
the Quakers with their Brethren the Romanists contend for, viz.
Righteousness to be within, because Faith is within: in op-
position to which, we say, Faith is taken Relatively with its Object
and to justifyeth, even as David also describeth the Blessedness
of Men upon whom the Lord imputeth Righteousness without Works,
Blessed are they whose iniquities are forgiven, &c.

On pag. ibid. *Thou sayest the young Man may now engage without
Dish, any Quaker in England. This is like Goliath's Boast, but let
him that putteth on the Harness, boast as he that putteth it off. I suppose
if not any self, will be of another mind when you have impartially
read the Reply to the young Man's Book, to which I refer the Reader to
be of his great ability, or rather has confused undigested thoughts, con-
founding the Mysteries of God and Christ.*

Ans. I know the Quakers so well John, that they are to me a ve-
ry considerable Enemy, inasmuch, that any one that hath but by the
Holy Ghost been taught, the Principles of the Christian Religion, may
contend with them, and that with little difficulty or danger, and
when I cast my Eye abroad who they are that you have prevailed with
to fall in with you, see, some you fell upon as *Simeon and Levi* did up-
on the *Schismatics*, when they were sore under troubles of Conscience
and awakings by the Law, before any healings came by the Gospel,
and picked up them; others were stragglers from the Camp, either that
had been cast out of Churches, or never settled in any way; some that
were taken up some prejudices against Christians, or through some
Pride and Ambition highly discontent; a sound humble Christian is out
of your reach. I have talked with many and could not find any of this
sort that could ever give any tolerable account of the Christian Re-
ligion: And how many run Quakers whose hearts are not turned to
God a change in their Carriage and Garb but not in their Souls the same
Pride and Ambition still. Now glory if you can in such a Regiment.
The young Man I contend is no *Gassab*, but more like a *Scipio*,
and

and to take off from the Credit of the story hath been reported by you to be but a meer Boy, but in God's strength, both he and I have put on our Harness, and will not put them off as long as you fight against the Truth, and may and will boast in Jesus Christ, and in his Truth and Love towards his Elect, as the Captain of our Salvation.

J. C. Pag. *ibid.* Whereas thou sayest the Quakers keep people in perfect Popish Slavery, the Quakers know no Bondage and Slavery, like the bondage and Slavery of Sin, which you believe all Men must continue in till the end of Life, and so thou refers us to thy Brother Baylies Book.

Ans^r. I never saw a people in more perfect Bondage. There is nothing more plainly appears than Bondage upon them; it is written upon all their Words and Carriages, the Principle of the Quakers leads to perfect Bondage, viz. That they are to give heed to something which is as to an Oracle, which hath put many on to hard and difficult tasks going beyond Seas, going naked, long fastings, going three Miles upon their Knees, &c. and no resistings, is not this Bondage? and is not this in your Religion, viz. That it is to be Obeyed as Fox saith, for Life and Salvation and that to perfection. That your people sit Brooding upon this Principle, in expectation of a Chimera perfection in this Life: must not this be Bondage to the uttermost? Now what if they dye before? With what fears must they needs depart? Only you have got the Popish knack to tell your people that Concupiscence is no sin, evil motions arising, not consented to, are not sin.

And here I will take leave in a Digression to propound some Arguments against that error of the Quakers, viz. That first Risings to evil in the heart, if not consented to, are not sin, desiring J. C. to give a fair Answer to them.

1. That which the Apostle of Christ, Paul, calleth by the name of sin, surely is sin, and we ought to call it so, and think it so; But the Apostle Paul giveth this name to those motions to evil that were in his heart not consented to: *Exg^s*. The Major cannot be gainsayed, the Minor is proved thus, Rom. 7. 20. He calls this sin that dwelleth in him, and saith, *Now if I do that which I would not, it is no more I that do it, but sin that dwelleth in me.* And in Prov. 24. 9. a thought of foolishness is called sin, though not consented to.

2. That which is a Transgression of the Law of God, the ten Words (as they are called) delivered by Moses, is a sin; But a motion, a desire to evil in the heart, though not consented to, is a Transgression of the Law of God: *Exg^s*. The Major is evident, the Minor I confirm thus

of motion to evil in the hearts of Men is not consented to, be a breach of the ninth Commandment, viz. Thou shalt not Covise, or desire, as in *Deut. 5. 21.* then it is a Transgression of the Law; But this it is: *Ergo* The Major is clear, the Minor is thus proved: If this 10th. Commandment doth specially and particularly forbid such a motion in the Heart, then such a motion in the Heart is a breach of this Commandment; But doth especially forbid such a motion, &c. *Ergo* All the other Commands going before, forbid consent to evil thoughts arising in the Heart, as *Thou shalt not commit Adultery, thou shalt not kill, thou shalt not* &c. according to Christ's interpretation of them in *Mat. 5.* These Commands forbid not only the outward actions but the consent in the mind, so that if this 10th. Command forbid no more, it is the same over again; needless, impertinent, and there are not ten such Words as they are called, *Exod. 34. 28.*

That which is to be Mortified & Crucified, & put to Death, must needs be evil; But these motions arising while we are not consenting to them it is our Duty to Mortify them and to Crucify them: *Ergo* I ask whether these motions to evil are not some deeds of the Body of sin, and we are bound to Mortify them by the Spirit, *Rom. 8.* I ask from whence they arise, if not from an evil habit in the Soul.

If they are such (though not consented to) as are a burden to one that is made partaker of the New Nature, then they must be evil, and such; But the former is true from *Rom. 7. Wretched Man that I am, who shall deliver me?* Yet at that time it's evident he did not consent, but saith, *that which he would not do, that he did.* Which cannot be understood of outward Actions, but inward Motions.

If these Motions (though not consented to) bring so much guilt upon a Man that there is need of the Attonement of Christ; and if it be not for this Grace of God in Christ, we should be condemned for them; and we are to give thanks unto God for his Grace in Christ that we are not condemned for them, then they are evil; but all this plain, *Sanctus*. For *Paul* consented not to them because regenerated, delighting in the Law of God after the inward Man: *He saith, I thank God through Jesus Christ. There is therefore now no condemnation to them which are in Christ.* He had no need to give thanks for non-Condempnation if they were no sin; God who is a Righteous God would not have Condemned for their being there if not sin.

What which flows from an evil Fountain, must needs be evil; But these though not consented to, they flow from fallen corrupt Nature,

James

James 1. 14. every Man is tempted when he is drawn away of his lust, *Eccl. 6. 45.* Out of the evil Treasure of the heart is brought forth that which is evil. *1. John 1. 8.* If we say we have no sin, we deceive ourselves, and the truth is not in us.

7. That which is a privation of that Righteousness and Image that was at first in Man and should be now in Man, and the Law of God it should be in every one of us: that must needs be Evil: But this and the presence of these motions argue though not consented to. The Law nor appears thus: *Adam* had none of these before he had sinned, nor he had the Image of God complete in him; *Christ* that had the Image of God complete, had none: The Saints and Angels in Glory that are perfect Righteousness in them have none of these. *Ergo* *contra*.

8. Every thing is either good or evil, or indifferent (*i. e.*) neither good nor evil in its own Nature, being neither forbid, nor commanded; now one of these three must these first motions be: Good will say? if so, we ought to consent to them: Evil the Quakers say them to be, if they be resisted and judged (as they say) the indolent and being in the heart is to them no sin, then they must be indifferent. If so, then they are neither commanded nor forbidden, and if they are not forbidden, then the Perfection that the Quakers speak of so much, is not commanded, nay, if we go about to Mortify these, we subdue them, it is a work of supererogation more than needs, more than is required.

Objection 1. All sin is voluntary, these are not voluntary, the Will consents not: therefore.

Answer. We deny that all sin is voluntary, if so, then there are no sins of ignorance, but there were sins of ignorance that Sacrifice were offered up for, *Levit. 4. 2.* and in *Psal. 19.* David prayed that he would cleanse him from his secret sins (*i. e.*) those sins that escaped him, and he knew not of them: as appears plainly by that which goeth immediately before, *viz.* Who can understand his errors? and that which follows, Keep back thy Servant from presumptuous sins, these presumptuous sins are such as be committed knowingly and wilfully, opposite the other: besides, *Paul* frequently in *Rom. 7.* calls that sin, that his Will was against, that which he would not do, *Eccl. 1. 1.* I have not yet got it.

Lastly, the proper notion of sin doth not consist so much in voluntariness, as in contrariety to the Will and Law of God: a Man sinneth if he committeth any thing contrary to God's Will, though his own Will be not in it, not knowing it is a breach of a Precept.

Objection 2. But are not all these stirrings and first motions to Evil we speak of from Satan? Now will any say, in case we yield not to Satans Temptations

consider we live: Was not Christ tempted, and yet had not any sin? He was frequently in the Quakers' Mouth.

Those first Motions to Evil that we are treating of, are not from Satan: but from that corrupt Principle of fallen Nature that is in us. *James I. 14. Every Man is Tempted, when he is drawn aside of his own Lust, and inclined. Mar. 13. 19. Out of the Heart proceeds evil thought, &c.* No mention of Satan, *Gen. 6. 5. The imagination of the thoughts of the Heart, there is a Murthering, and Forming of thoughts to Evil, are only from the Heart:* And let it be considered, Satan cannot tempt us to think in us, but it is we that think in these thoughts of Foolishness. Satan is frequently exciting and suggesting, its true, but yet an experienced Christian may discern those Temptations that arise from within his Heart, from those Temptations of Satan: I grant, that in some yield not to Satan, we are not guilty: His Temptations not consented to, are our Afflictions, not our Sins; and likewise it's true of Christ, notwithstanding the Devil's Assaults, yet was he without sin: Indeed, as I have said, these Motions and Desires, arise not from Satan, but from our own Lust; and the very presence of them in the Soul is sinful, which has been proved. Withal, may not I say, it's easier to resist the Temptation these, in that they are so near, close, and continued? and yet is there that though he give not a formal express, yet a virtual imaginative consequential consent, he doth many a time unawares, when he doth but in the least admit of that which is an occasion of sin. Again, sin is sin habitually in the Will of every Man, though at present his Will consents not actually to these Motions: These Desires arise from within that is corrupted. As to that of Christ, we say he had no Lust within, his case was different; he lieth out of the Tempter, *John 14. 30. Satan cometh and findeth nothing in me:* So that his Temptations were not internal, and there was no mixture of Evil in them: you see it's not so to the purpose then to instance in him.

John Crook: Who are for Holiness more, you Quakers or we? We plead for sin most, you or we? You say we plead for sin when we say Perfection in this Life: we say you plead for sin, in saying these Motions to Evil in the Heart if not consented to, are not sin, we say this now, that your Perfection boasted of, is no other than that every Babe in Christ hath, viz: Not to consent to these evil Motions who now hath most tenderness of Conscience, you or we? you say that a motion to Adulteries, Murders, Incests, are not sin if not consented to, therefore need not concern your selves about them, grow weary of them, cry out of them, be troubled for them; but we say they

are his, and their being in us is irksome, and burdensome, not only against them, the new Creature in us is contrary to them, and combats with them, hates them, and cannot bear them; therefore two Sins in the utter extirpation of them: and again, no wonder you your Sins, and your followers prize not Christ's Sufferings and Atonement, but are Proud & Pharisaical, resting in Moralities and legal Righteousness, as you believe this, and teach it the people, that if we confess our Will to covetous and unclean thoughts, there is no sin in them; Christ's Blood is therefore despised by you. *Paul* did despise it in *Rom. 7*, and was alive, self-Righteousness led some to know this by understanding the spirituality of the Law, *Rom. 7*: *I was alive without the Law*, &c. But to return from whence we came.

Their slavery appears greatly in this thing, in that they adhere to their Teachers as infallible, so that whatsoever they say, or write, they dare not but believe it as Gospel: now is not this Bondage, and the Popish Bondage? Yea, they are brought into Bondage to every Devil's Voice, any thing they fancy to be but a Vision, Revelation, Inspiration. Oh poor deceived people! Yea what Bondage are long will you be to the Presbytery at *Derbyshire-House*, so marrying without their judging of matters of fact by their pretended Revelations, *G. Fox* solving at his Knees whom he will, sending out to the Ministry whom he will. You may see this in the little Book called the *Spirit of the Law*, and the other titled *Tyranny and Hypocrisy of the Quakers directed*. This is certainly a great Bondage and Slavery to be in Bondage to sinful Lusts, and not only the Quakers, (as thou writest) think thus, so others. But there is another Bondage, (i.e.) to the Law, which is sure Bondage, and that I see the Quakers are in: viz. to the Law as Covenant of works. You have tempted God and displeased him, putting this Yoke upon the necks of the poor people, and galled their necks with it, and neither they, nor any of you are able to bear it, so to go about to keep the Law, so that in case they keep it not to the height, they are damned. *Gal. 3*: *Curse is every one, &c. Gal. 3*: *all are under the curse*, &c. *Which you believe all Men were created in term of Life*, &c.

Ans. We say and believe, that sin will continue in us to the end of Life, but that Praise thou makest use of, speaks more, viz. of voluntary activity in sin, which thou knowest we are against: we fully know that the power of sin is broke by the Spirit in us, *Rom. 6*: *we shall not have Dominion*, &c. But yet it doth dwell in us, the Leprosy of Original sin will cleave to us, till the House of our Bodies be pulled down. But *John*, if thou beest for absolute Perfection in this Life

Will thou not so in this place? but thou art for lying hid

C. Page 168. *As high as Heaven is above the Earth, so far is that Spirit of Jesus in you, above the Spirit of Antichrist that is in you, viz. the Quakers. How now, is your own Righteousness grown so high? but thou forgotten that thou callest the Gifts and Vertues that are in you of God works in your minds but your own Righteousness?*

A. I am still of the same mind, what ever is wrought by the Spirit is but the Righteousness of the Law, i. e. what that Law doth require in us, and of us, and that Paul calls his own, Phil. 3. 9. and our Righteousness doth grow in us stronger and stronger, as we hold our Communion with Christ, but my Confidence which I express in these words, doth not arise from my own Righteousness (as thou seemst to have it) but still from Jesus whom I mention in these words; the might and strength of Faith doth not arise from it self, as an Habit or Act of ours, but from its Object Jesus Christ, as before. Be- lieve I say the Spirit of Faith, viz. That Spirit that is the efficient cause of Faith in Jesus, opposing this to a contrary Spirit of Antichrist, and I have said the Spirit it self was not our own Righteousness, but wrought in us: and is not the Spirit of God above the Spirit of the false and smaller Antichrists. I believe it, therefore speak it, and I know it still, and affirm it.

C. Page 168. *But take heed of the Blasphemy of the Holy Ghost, in Francis Spira's condition be thine, or madness and distraction befall thee.*

A. To the making up of that sin, there must certainly be this assistance, viz. an Acting against high Conviction, certain know- ledge and persuasion: now I ask my self, am I convinced and per- suaded that the Spirit of Jesus is in the Quakers: I Answer my self: I should certainly then speak the same things with the Spirit in the Quakers, which it doth not, and agree with it self in others of God's people in the Nation, and it is directly contrary, 1 Cor. 12. 3. *Wherefore I saye you understand that no man speaking by the Spirit of the Lord Jesus can erre.* Now I have heard Jesus lighted by you, and one will aver it, that Naylor said Mary was a Whore, and her Christ was a Bastard: Now Jesus, I am not perswaded that it is the Spirit of Christ, a Spirit there is, if not of the same Christ, it's against Christ, and in the Room, it's excited by you above all that is called God and worshipped. For the younger pag. 53. *sith, I will make thee know, that I shal Light and be the true eternal God that Created all things,*

it fits in the Temple of God, *showing it self that it is God (1. a.)* They call it God you and your people believe it is God, your people worshipped it as God, attributed that to it, that is not to be given to God, but God, is not this the spirit of Antichrist? Let the Reader see *Falders Book* and turn to that part called the *Quakers Idolatry*.

How plain now is it, that it is the Spirit of Antichrist that denies Jesus to be come in the Flesh, *1. John 4.* Now the known Communion of the Quakers is in the Flesh, *(1. a.)* the present Flesh, the Light in them, the Offices of Christ have been denyed, his Prophetical Office they deny the Scriptures to be the Rule, and all Ministry but their own. 2. The Priestly, in that they say he was and is crucified, and offered in them: Kingly, in that they deny all the Government and Discipline of Christ, and Ordinances that he hath set up, and have set up a *Monday at Dovesbre-House*; is not this their Spirit of Antichrist? The Parallel will run better between *Francis Spira* and the Quakers, in that thou hast forsaken and denyed that way thou once was of, and those that once thou prayedst with, and had Communion with. It is the Grace of God I acknowledge that hath kept me from Apostasy hitherto, and from his condition, whom yet many in *Charter-house* head was saved. As for thy last words of *Madness and Distractedness*, I know that the Lord might in Righteousness send it upon me, when it pleaseth, and if he do he is just, he may do with me as he will, but I recoils of Conscience for writing that Epistle will not occasion it, for there are none: I can say *Job*, that if God turn thee presently into *Bedlam*, nay if with *Nebuchadnezzar* for seven years together among the Beasts of the Field, to converse with them, and eat Grass among them, till thou hast Hairs like Feathers, and nails like Claws, till thou shouldest be like a Vultur, or some Ravenous Bird, God would not make thee Righteous, because thou hast been exalted and lifted up; and hath not given, neither yet doth give that Glory to Jesus Christ of *Nazareth*, which is due to his Name, *Dan. 4. Those that walk in pride he is able to destroy.*

J. C. *Per. ibid.* My Soul could even pity thee, because if thou wert not of these and the like Passages, viz. That the Quakers Spirit is a Spirit of delusion, and their Doctrine Antichristian, Gods displeasure will burn out as fire, &c.

Answer. What I write I write deliberately, I have known the Quakers these twenty years and have conversed with them and tried them, and believe that if *Paul and Peter, Moses and David, Luther and Calvin* had been on Earth, they would have said the same, and the Generations of the Godly throughout the Nation say the same, and therefore is threat-

being not with God's displeasure, thou threatenest all the people of the Nation, calling us all but so many Bryers and Thorns, fit nothing but to be burned. As for thy Pity, Oh that thou wouldst pity thy self and thy followers, who ere long will be summoned to appear before the Tribunal seat of Jesus Christ of Nazareth, to give account of all your slighting thoughts, and hard Speeches of him, which been and is, the great stumbling stone and Rock of offence, and you to this day, against which you shall all be broken if you do not from your errors, and one day he will grind you to powder, know that this our High Priest pitteth us, and hath compassion, wherein we go out of the way through ignorance, he will give assistance unto Life.

C. To burn thee up among the Bryers and Thorns, thou muster up witnesses in Battle against him, and his our blessed appearance in Spirit sheweth in the hearts of that poor despised people.

A. We do wait for, and love Christ's glorious Appearance, and his Coming in Person, and detest that wicked error of yours in pressing to the Appearance of the Light in you, for the overturning of his blessed personal Appearance. Oh how will you be ashamed then to cover your Faces, because you have changed the *Christ of God* into a dimmers Light that goeth down to Hell with him: in a word, none despise the Quakers for their Poverty (as thou seemest to intimate) but for their desperate Pride, Scornfulness, Stiffness, and Hardness in changing Opinions; It's well if we could see them coming out of their errors as fast as out of their Poverty. *John*, thou art worse than the conjurer, for he did but endeavour, but thou hast actually sold all the *Israel of God*. Your Religion will turn at length into a false Religion, I fear several of you do center there, that is a chimerical Religion, let your enchantments fall upon *Babylon*, and *Hell*, from whence they came, there is one cursing them whom God hath blessed; the blessing of *Abraham* is upon us through Jesus Christ, who will one day judge betwixt you and us.

C. *Psalm 136.* God hath and doth always bless the Faithful among the Nations, and they shall be blessed.

A. This is *John Crampton's* Testimony, in the end of his Book. We say likewise that God doth bless the Quakers, and that very much; as it is with *Esaie's* Blessings and *Isaiah's* Blessings, left-hand Blessings those that are faithful as thou sayest (i.e.) industrious and honest in their callings with the Riches of this World; the highest Blessing we can see, is only this, that being faithful to the Light within they con-

tinue

time in Morality, but they live not at all in the knowledge of Christ, but the God of this World doth strangely blind them. *Now if the Gospel be hid, it is hid to them that are lost; 2 Cor. 4. 3.* What an efficacy of error do we see upon this people, presently to believe so many lies! What a sore heavy hand of God is against you, in that they are left to such scattered, naked, bewildred Judgments in the things of the Gospel, that we can conclude no other, and have every day more ground for it than other, that as there was of old *Elymas the Sorcerer*, and *Simon Magus* that bewitched the people of *Samaritan*, and there are now some such among the Papists, so among you some do bewitch the poor Country people with Sorceries. For one to be humble in his Carriage among his Neighbours to day, surly, dogged, and proud to morrow; courteous in his Salutes to day, Brutish and unmannerly to morrow; affable and discoursing now, presently dumb, silent, morose; to day speaking honourably of Christ, Scripture, Gods Supper, to morrow either contemning of them, or quarrelling with them; or else down-right speaking against them. When as thus do he come among Gods people, to morrow he will not come near them, nor pray with them to day he prays with his Family, next day now he is sedate and quiet in his Spirit, within a while asombling restless, raging; to day love to his Relations, next day runs away from them, or little regards them, if not Quakers; in one day his whole Garb, Carriage, Love, Words, Gestures will be changed, and which is remarkable, they shall all agree to speak against the old substantial fundamental comfortable Truths of the Gospel, yea, the near the Truth is, concerning Christ Jesus, his Person, Natures or Office, the more against it, whilst every one of them endowed presently with a sly, cunning, juggling, Jesuitical temper, for equivocations, mental reservations, waiting to catch at words that are spoke to them, all plainheartedness, and ingenuity is gon: And again; how worldly, fingle, reserved? all freeness, right, generosity, and mobility, is all departed now is this the blessing? Who can think but that another Spirit that is not Christ doth enter, *O Lord arise and let thine Enemies be scattered*; It is very manifest now, the Lord remedy it, and deliver this poor blind people from these Regions of Darkness wherein they sit, to the sweet Light of the Gospel, which begetteth the quite contrary effects in the Saints. What if a Spirit should possess any, fill him, toss him, tumble him up and down, throw him into Trances, set him to pray, yea, to speak like an Angel, and enable him to endure sufferings, yea, and in some measure he is at peace and in comfort, yet loves not Christ

Jesus

nor his Gospel, what would this avail? was it not a Spirit of de-
ception, and would not that person be in a deplorable Condition?

F. C's POSTSCRIPT.

O H that these smitings may be as Balm: for they are the words
of a Friend to thy poor lost Soul, as at present thou art, oh feel
them, and be not wroth because of them, lest the gate of Mercy
be shut against thee. In Luke 18. 22. If I have spoken evil, bear witness of the
same (saith the Lord Christ) but if not, why smitest thou me? If I
have writ any thing false, canst thou plainly, if not, wilt thou rail
at me? how then can I receive those smitings for bearing witness to the
Truth, as Balm, when as it is not the Balm of Gospel-Love, but like the
Spear and Gall they gave to Christ: and the words of this Friend
be like the kisses of such a Friend as Judas was, that would betray
a redeemed Soul into the hand of damnable errors that would
destroy it, thou bid'st me feel them, I have felt them, and perceive
what Spirit they proceed, by the sharpness of them, and cannot
be grieved that there should still remain in thee such a keen, bitter,
sting, Pharisaical, Socinian Spirit, against such a good ancient, whole-
some, sound, comfortable, saving, holy Truth, as the Imposted Righte-
ousness of Christ, to poor fallen, lost undone sinners, without strength
keep the Law and save themselves, and a Spirit of Hell and Satan,
wholly contrary to the blessed Angelical Spirit: the Angels rejoyce
when a Sinner is converted, but thou and thy Brethren are very angry
at this young Man's Conversion. Now I am not wroth as thou think-
est, because of thy smitings, but they have stirred my Zeal against
thee, for the Truth the more, which shall by the Grace of God be
improved to the utmost in preaching and writing against thy ways:
saying that the Key is in David's hand, Jesus Christ's not thine, for
then the Gates of Mercy would be shut against all such as we are, but
they stand open, and for such Rebels as thou art to the Grace of Christ
him, and such Apostates from the Truth, if peradventure God will
give thee Repentance, to the acknowledgement of the Truth, that thou
mayest be recovered out of the snare of the Devil, that getteth Cap-
tive by him at his Will, 2 Tim. 2. 25, 26.

An Answer to the Additional POSTSCRIPT.

THe Christian Judicious Reader, having passed the foregoing by this time seeth that what followeth in this Postscript, *Page 48* is but a meer fallacious harangue of words purposely stitched together to deceive some weak ones: this Testimony of thine is indeed like the Apples of *Sodom*, touch them, and they immediately moulder in dust, let them be examined and they are found to be hollow, rotten, stinking; but I have done it already, and therefore need not do it over again.

And now, that all may know thou art a dissembler; I challenge thee to Answer to these following Queries in thy next Book, to which if thou Answerest me plainly, briefly, cordially, properly to the truth of them, thou wilt discover thy self, that one of these two things will follow. Either, that thou art a perfect Cheat in these lines thou hast writ, and so gross a Heretick, that thou art not worthy that a Christian should eat or drink with thee. Or, Secondly that thou hast presently renounced Quakerism, and if so, why then we desire thee to publish thy Repentance, withal, promising to Answer any Question thou wilt put to me, to try the Principles of my Religion by, and in thy Answer, let me hear I pray thee a solemn appeal unto God that thou speakest according to the bare literal ordinary meaning of the Words and Phrases, which hath been received among the serious Professors of the Christian Religion: this may do much to put an end to the controversy and satisfy many.

1. Dost not thou know that the Independent, Presbyterian and Anabaptist party are both in their Preschings, and Writings, for Experimental spiritual knowledge of Christ; and that they do generally assert, that a bare Dogmatical, and Historical knowledge of Jesus of Nazareth, is not sufficient for Salvation, without the Truths be-wardly taught by the Spirit; because thou dost insinuate so much in thy S. P. as if they were only for an Historical, and against an Experimental Knowledge.

1. Dost thou believe that some may know the Mystery, and save
soul, without ever hearing of, or knowing the History of Jesus of
Nazareth?

2. Whether is Jesus Christ now a Person out of Man, or only a
Principle or Quality in Man?

3. Dost thou believe that Man that was born of Mary the Virgin at
Bethlehem in Judea, to be the Messiah, the Christ of God?

4. Dost thou Believe that the Man Christ is any where now in being
besides that being that the Quakers say he hath in them? and if so,
where is he? In Heaven, Earth, or in every Man, and every Creature?

5. Whether the Light that you say every Man hath, be a Creature
or no?

6. Whether the Light that every Man hath, be of the very same
nature with the Spirit of Faith and Regeneration, or of a different
kind? or take it thus: Whether it differ from the new Creature in
nature?

7. Whether that which Jesus Christ of Nazareth did and suffered a
few six hundred years since in Judea, be not the matter of fallen Man's
redemption in the sight of God?

8. Whether any actions or sufferings of any besides these of his, have
any merit, worth, desert in them, to purchase any thing at God's hand
for any of Mankind?

9. Whether Christ Jesus died in the room, place, stead of any, or
only for their benefit or advantage?

10. Whether God's imputing Righteousness to any Man, be any
thing else, but his putting Righteousness into the Creature, by Sancti-
fication of it?

11. Whether Justification be not an Act of God, in absolving and
acquitting a sinner for Christ's sake, in opposition to condemning, as
Rom. 8. *Who shall lay any thing to the charge of God's Elect, it is God
that Justifies, who shall condemn?* and accounting him Righteous, for
the personal Righteousness sake of Christ that was wholly without
sin?

12. Whether God doth not find every one ungodly and in their first
state he first gives Faith to them that justifies them, according to that
Rom. 5. *He Justifies the ungodly?*

13. Whether by the Blood of Christ thou meanest any thing that is
not in thy heart and soul, within thy self? whether thou meanest that
material Blood that was shed from that material Body of Jesus of Na-

when he did hang upon the Tree at Mount Calvary, without the Gates of Jerusalem, & what his mental and sufferings both of Soul and Body?

20. Whether that Blood which shed was not the Blood of God according to *Act* 20. 28. he being God as well as Man?

21. Whether Remission of all sins was not actually purchased by the Death of Christ, above 1800 years since, for all that have been or shall be saved?

22. Is any Man any further Justified than Sanctified, any further forgiven than according to that Degree that sin is Mortified in him.

23. Whether is Justification any thing else but an Act of the Light within every Man upon obedience to it giving Peace?

24. Whether is there any good work done by any Man, before he is Justified and forgiven all his sins?

25. Whether Faith and Hope, or Act of our Mind, or any good work proceeding from the Spirit in us, be any part of that Righteousness that Justifies?

26. Whether there is any such thing in the Nature of God as Vindictive Justice, so that sin must be punished upon all them that come not of the Atonement of Christ Jesus by the Sacrifice of himself?

27. Whether the Light within, or the person of Christ without, be the object of Justifying Faith, or whether Faith be any thing but obedience to the Light that every Man hath?

28. Whether have not all the Sons of Men, (Christ excepted) the guilt of Adam's first transgression upon them, before they are Justified and called, and so are by Nature Children of Wrath, *Rom.* 5. 12.

29. Are any so perfect in this Life as to be above the confession of Sin to God?

30. Of what Use is that Intercession of Christ as a High Priest in Heaven?

31. Whether there be a higher Prophecy than the Writings of the Prophets and Apostles? and if so, where is it, and what is it?

32. Are not the Holy Scriptures of the Prophets and Apostles, the Rule of Faith and Life?

33. Whether doth man believe, that the same natural Body of Man after the departure of the Soul from it, doth rise to Life again?

34. Whether the same natural Body of Man after the departure of the Soul from it, doth rise to Life again?

29. Whether are our distinct persons being preserved in the future life? whether we lose them being swallowed up into God at death?

30. Whether the Light that every Man believed in, obeyed, trusted to, was the Jesus, the Righteousness, the justification, the Blood, the Remission, the Mystery, the Experience, the Faith, the Cleansing, the Sanctification, the Shedding, Drinking, Sprinkling of the Blood, is not the price of infinite value, that breath from the Wrath, is it not the Life, the Virtue of the Blood, the choice Raiment, the putting on of the opening of the Understanding, to know the Mystery, which words and phrases are all in this thy Testimony: Answer plainly, is not any more in thy whole Treatise, and this Postscript than this? to the Light, obey the Light, and whoever doth not, is but in the History, is but a Prodigal, in the Country, feeding among the swine; a poor, naked, starved Sinner, every one that takes not up this principle (F. v.) is not a Quaker.

Let the Reader in these two following Columns compared together, know near a kin the Quakers erroneous ways, opinions, and Practices are to those of the Papists; and to judge, whether they had not our Original from Rome, and John Crook, do thou see thy self in this Glass, and behold thy spot, that they are not the sons of God's Children, see how like the Daughter is to the Mother, they come to the same Christ, and repeat, and come out from among them tell thou with thy followers full of her Plagues.

The Quakers and the Papists Parallel'd.

The Quaker.

1. The Quaker Believes that every one of their Teachers is infallible, whilst he is a Teaching, and Writing, in or by the Light.

2. That the Body of *Devotion* must determine all things, the every particular Quaker is to follow to the Light of that Body, though his and her particular Light dictates otherwise. See the Book

The Papist.

1. The Papist Believes that the Pope is infallible in the Chair.

2. The Papist for an infallible Faith and Believing is the Church, and follows the Chair, the New Creature, and the Good will has no voice.

filled with Hypocrisy and Tyranny of the Quakers.

3. The Quaker sets up his Light within, equal with the Scriptures; nay, above them.

4. The Quakers are for Enthusiasm, immediate Revelations, and Visions, and Visions.

5. The Quakers say the first Motions to evil arising in the Heart if not consented to by the Will, are not sin.

6. For Perfection in this Life.

7. That to attend to the Light that every one hath, is sufficient for Salvation.

8. That Man is justified by something within him.

9. That the Righteousness that is wrought by the Light which they call Spirit, in obedience thereunto is the Righteousness of God and so Justifies.

10. The Quaker, that Works done in the Light, are of value, worth, and accepted.

11. These say, that if we obey and follow the Light that every Man hath the New Creature and Salvation, and all Good will come.

filled with Hypocrisy and Tyranny of the Papists.

3. The Papist sets up their Traditions equal with the Scriptures.

4. Many of the Papist's Doctrines and Orders came this way, by pretended Revelations; see *Stillingfleet's Fanaticism of the Church of Rome*.

5. These say the same, viz. that Concupiscence is not sin.

6. So, the Papist, for a State without Im in this Life, the *Benedictij* in Germany. *Stillingfleet* Idolatry of the Church of Rome, Page 294.

7. See *Stillingfleet* Idolatry, page 295. That a sort of Papists hold that every intellectual Being hath enough within it self to make it happy.

8. *Bellarmino* and others, that Man is justified by Inherent Righteousness.

9. The Papists say that the Righteousness which the Spirit works, is the Righteousness of God, and therefore Justifies.

10. The Papist, That Christ Merited, that our good works might Merit.

11. These, that there is the Merit of Congruity, (i. e.) a worth in some good works, we do before Conversion, for the sake of which God gives saving Grace & the Spirit.

The

The Quakers, against the
lawfulness of taking an Oath.

The Quaker faith, as John
in his last Book, that Law

and Gospel are one.

The Quaker speaks of For-
giveness of sins past &c. till Con-
fession upon turning to the Light.

The Quakers in scorn (as
in his late Book) speaks of
the belief, that we their Adversa-
ries to be saved by, calling our
Fancy and imagination.

The Quakers write and
say as if they did think that
they will be saved but themselves.

The Quakers deny the Salu-
tion of the Hat to his Neighbour,
and give any Titles to any Men.

The Quakers are for silent
meetings, making it essential to
the way.

The Quakers are for silent
meetings, making it essential to
the way.

The Quakers are for silent
meetings, making it essential to
the way.

The Quakers are for silent
meetings, making it essential to
the way.

The Quakers are for silent
meetings, making it essential to
the way.

The Quakers are for silent
meetings, making it essential to
the way.

The Quakers are for silent
meetings, making it essential to
the way.

12. *Stillings*. Idolat. page 290.
The Spiritual Brethren of the *Fran-
ciscan* Order, were against the take-
ing an Oath.

13. *Bellarmin* the Jesuit, in his
writings saith the same.

14. The Papists you may see in
their Writings, speak of this very
much, which is called the first Insti-
tution.

15. The Papist calls Protestants
Solifidian, in a jeer, as thinking
to be justified by Faith alone, and
they frequently call the Faith of
Protestants after the same rate, viz.
a Fancy, &c.

16. The Papists say, none will
be saved out of the Church of Rome.

17. See *Stillings*. Idolat. pag. 314.
Ignatius Loyola, the first founder of
the Order of the Jesuites, was
in this very mind, viz. denied to
put off the Hat to any, and to give
any Titles to Men, giving this
Reason, that it proceeded from too
great fear of Men.

18. *Stillings*. Idolat. page 332.
There is an account of some of the
Papist's ways of Devotion, some of
them were for abstractedness of Life
Mental Prayer, Passive Unions with
God in the *Deiform* fund of the
Soul, a state of introversion, and
for attendance upon God alone in
the depths of the Spirit, for pure
actuations in the Spirit, these are
their own words, out of their own

19. They are against making use of our Reason, and understandings in Divine matters, as in *Crook* you may see, and in *Falder Key*.

20. The Quakers do speak of the everlasting Gospel, they are come out withal a new Prophecy despising the Scripture, talking much of the Spirit in opposition to the Scriptures, that when the People began then the day came, Christ's Light came, the pouring out of the Spirit came, looking upon themselves as having a greater measure than any sort of people before them: owning it in Writing, that there is no use of any Gospel Ordinances, as breaking Bread, &c. calling them shadows that are done away by the substances, see an account of *Quakers* by Mr. *Henry Dial*.

Books, *Stilling*, they make the vanity of the Soul, and solitude, &c. *Stilling*. Idol.

19. The Papist speaks of a first Union with God, whereby the Soul is Deified, that it is obtained by self-annihilation, the Union of nothingness, the Union of nothing with nothing. Now let us compare *Pennington* and *Stilling* Language, with this, they be not akin, *Stilling*. Idol.

20. In the same Book, some of the Papists were of the Kingdom of the Spirits, and everlasting Gospel, as a higher than Christ's Gospel, that the Father they said could kill Christ, the Law of the Father, then time, and then the time of the Holy Ghost was to come, the Sacraments were to cease, and Administrations, and every was to be saved by the inspiration of the Holy Ghost, without external Actions.

The Quakers are for light, making it essential to

WILL. HAYWORTH

*Reply to William Baylies pretended Answer to the Pam-
phlet, as he calls it, entitled the Quaker Converted, written
at Southwark, the 17th. of the 11th. Month called
February, 1673.*

Q. 11. 2, 3. Should not the Multitude of words be Answered, and
should a Man of lips be justified? Should thy lies make Men hold
their peace, and when thou mockest, shall no Man make thee asha-
med?

A. Bayly, Thou Quarrellest with me for asserting that the young
William Dinsdel, was once fully of the Way, Faith, Spirit, Princi-
ple of the Quakers; and that he went farther than most of them, to-
ward that which they call Perfection; there be four things thou pitch-
est, to enervate, and weaken my Testimony, viz.

1. Pag. 23. Because he had no ground in himself to go to silent
Meetings, upon which thou queriest, whether it be the Quakers Way,
Faith, and Principle, to dislike silent Meetings? &c.

A. I can (if thou wilt put me upon it) produce several, owned
by thee, that are constantly among you, that are not for silent Meet-
ings.

The young Man said he had not ground for it in himself, yet followed
the Light, it seems thou wouldest have every one be like unto thy self,
other Quakers, viz. For silent Meetings, whether he hath ground
in himself or no; otherwise no Quaker, thou art in this a Papist
for implicate Faith.

It appears, that an assent to this practice of yours, and the practi-
ce of it, though no example for it, or command in Scriptures is elen-
tary to Quakerism; I suppose this practice must be founded upon
private Inspiration.

I challenge thee, and any of you to give me any Instance in the
Scripture, where the people of God did professedly meet together at
any times, as you do sitting together in silence, without any pray-
ing, or speaking by way of Exhortation or Doctrine; thou mayest see
that it was the practice of some of the Papists, that they were
for Mental Prayer, and profound silence.

Pag. 72. 2. Because he had no Grounds in himself to deny the putting of the Hat when he met a Friend, not knowing that he offended God. Now thou askest whether this be the Quaker way?

Reply as before, I know two at this day, that are Quakers, and owned by many of you, and yet use the Salute of the Hat, and if thou wilt call me to it I will find thee several more.

2. Thou makest this which is but a Mahometan Instance, an essential thing to Quakerism, if so, then Ignatius Loyola, the first founder of Jesuitism was a Quaker, as you may see before, Page 72.

3. Thou implyest, that God is offended by putting off the Hat in Saluting a Friend, then it must be a sin, and if a sin, a breach of some of the words of the Moral Law, delivered by Moses; and so, I ask of which? Whether of the 5th. viz. Honour thy Father and Mother.

4. It seemeth thou thinkest a Man ought to keep his Hat on, though he is perswaded otherwise, and so acts against his Light.

The third thing Bayly saith, the young Man was no Quaker, because that passage that he hath, viz. I was ready to assent to every thing the Quakers did, whether I saw ground for it or not, upon which thou askest whether this be the Quaker way?

Reply, He saith only, That he was ready to assent, not that he assented. 2. I appeal to any impartial one, whether there be not most perfect superstition among the Quakers, as among any people under Heaven, an affected doting imitation of their Teachers in many things, whether any ground for them or no in themselves. 3. See the Book styled the Spirit of the Hat, and the other called the Tyranny and Hypocrisy of the Quakers, there may you find instances by name of some Quakers, that have been called upon at Devonshire-House, to submit to the sence of the Body, though it was not according to the Light that he or she had at present.

The 4th. thing, is, about that manner of Speech which the Quakers use, viz. Thou and not Iow to single persons asking whether it be the Quaker way?

Reply. Yea, it is the way of some Quakers whom I know and name, they do speak in this common way which is as proper there as not in other Languages yet in ours as the other, as instances you have in the Translation of the Scriptures into our Language; but to conclude this, the young Man was of this mind, Pag. 3. of his Book, viz. finding something within, that did convince him of sin, and hearing Jesus that came to save sinners, because likewise the Quakers are

much of the Light that every Man hath, and that there must be Obedience to it, did believe that this was the Christ and so did obey the Light of Christ: and found a reformation, inasmuch, that Pag. 8. he thought that he was perfect, and without Sin; and that he had not (if God should call him out of this World) one sin to Answer for. Now, Bayly, is not he that is of this mind a Quaker, yea, a perfect Quaker, to Believe the Light within to be Christ, to obey this as such, to be faithful in it to a Pretended perfection is not this the Faith, Way, Spirit, Principle, Life, Soul of a Quaker. And thou canst not Bayly, refuse any, but own him that is thus minded, although his Light at present tells him, that he ought to put off his Hat and Salute his Neighbours: and that by his Light he seeth no warrant for silent Meetings: and that it will give him leave to say (You) as well as (Thou) unless thou wilt take up and defend this Principle which is already started at *Brook-House*, viz. That every single person must be guided not by his or her own single Lights: But by the Light of the Body of your Teachers, which *Pews* hath pleaded for, in a late Book: So then your first professed Principle is gone, and every one must no longer Act as he is guided by his own Light. Answer plainly Bayly, and rail no more; for my calling him Quaker, I do still believe by all that ever I could learn by my Converse with the Quakers, and reading their Books, that he was as real a Quaker, as was in *England*, had as far improved their Principle as any of you; as for the other things thou mentionest, they are but the Appurtenances of a Quaker; He that hath the Soul and Body of a Man, is certainly a real Man, although he wants some Hair, or Nails, or the like; So here, or I look upon this Clownish Custom rather as an excrescency from the Body, as a Wen or Wart, or some proud Flesh rather, that is arisen, and grown out of your false Principles, that leads directly to Pride, and Affectation, and singularity in Carriage and Behaviour, placing Religion where Christ never did, in Hats, Lace, Ribbon, saying *You*, and *Thou*, &c. So that *Will. Bayly*, I have not lyed (as thou sayest) but have told the Truth, and need not be ashamed of it. The young Man hath sufficiently in his own Book testified that he was a Quaker; which the Reader may see. *Page 24. Thou lookest upon this abstaining from saying (You) in our ordinary discourse, to be but bridling of the Tongue; spoke of in James 1. 26. Now I query, is every one that useth this mode of speaking guilty of an unbridled Tongue? And doeth every one that is such deceive himself, and his Religion in vain? And so he is damned? Again I que-*

ry whether James the Apostle doth not by this, viz. not bridling the Tongue, understand the same with that in Chap. 3. giving Liberty therunto to Curse Men, v. 9. while we pretend likewise to bless God therewith: now if any people in England be so guilty as you this way, let others judge, so that sooner might all the Wild-Horses in a County been ruled and broke with Bits and Bridles, than this people caused to desist from cursing all about them. What a bridled Tongue this Baily hath you may see in his Book, which is full of Railings.

In the same Page thou speakest of thy sufferings for the faith.

Reply, We justify not them that persecuted you but say, if you suffered not in some things, as busie-bodies in other mens matters, disturbing many a Holy Man in his Ministry, but as Christians, you need not be ashamed, glory not in your sufferings, but learn to glory in Jesus Christ.

In Page 25. Thou assertest, that silent Meetings are a means, through which the Quakers came to know the Lord: and thou givest about as proof, that the Writers of the Scriptures, and Holy Men of God of old, (calling them your Brethren) were for silent Meetings, in their Practices.

Reply, I have read in Rom. 10. v. 17. That Faith cometh by hearing, but thou assert'st, it cometh without hearing, v. 14. How can they be without a Preacher? but thou hast found a way, by silent Preaching, 1 Cor. 14. it's said, By the foolishness of Preaching to save, &c. but it's foolish to talk so; here is a way found out, to save without Preaching: I query what that Lord is, and what that Salvation is, that came to know by silent Meetings? Whether any other than the Light within, and Obedience to that Light; and thereupon some Peace, which indeed may be attained without the Gospel being heard? The *Oldians* have this in their Religious Meetings: but can Jesus Christ the Lord, and Salvation by him, be known to any without hearing of it first by the outward ear? Can they believe, that never heard the word of Faith? God can, it's true, reveal himself without any outward means, but is it his ordinary way? Hath he not declared his Will, that he makes known himself and his Salvation by Preaching? But this same Baily saith no; but by silent Meetings, and his Brother the Prophet *Isaiah* is for silent Meetings, Chap. 26. 8. *Yea in the way of thy Judgments O Lord have we waited for thee, thy Judgments (i. e.) silent Meetings, would it not be better understood of Afflictions and Chastisements upon the Godly, which God inflicts with moderation? when as in 1 Cor. 11. 32. it is there, When we are Judged we are Chastised, Judging is Chastising, Judgments then are better expounded, Chastisements*

Silent Meetings: There was indeed a silent Meeting by many of the Corinthians, but it was then in the Graves, v. 30. For this Cause did so Judge them that many fell asleep in Death. What, is there more then in this Scripture but this, viz. God's people will wait upon him, cleave to him, love God, honour and serve him in their Afflictions, when-as Hypocrites will run away, and cast off his fear, and speak hardly of him, saying, why should we wait any longer.

But another Scripture to prove silent Meetings a means of knowing the Lord, Isa. 41. 1. Keep silence before the O Islands, here is the word plain.

Reply. O Islands, what is meant by them, look into v. 3. The Isles in the ends of the Earth, (3. 6.) the remote places from Judah, 6, 7. What worshipped Idols: as you may see there, next, Let the people re-own their strength; what by people here is to be understood, the people of Israel, for the word is in the plural number, and so denotes the Nations in opposition to Israel, and in v. 8. you may see Israel is set to in contradistinction to the Nations, Renew their strength (3. 6.) stir up themselves, and get what power they can, and let them look (3. 7.) then let them plead for themselves; now what this keeping silent is? Why the Prophet calls to them, being about to speak to them by writing of great things, viz. v. 2. Who raised up the Righteous, who gave the Nations before him, and made him rule over Kings, v. 4. Who hath wrought and done it? (3. 9.) Was it any of the Idols that did it? Nay, I the Lord, as it followeth in that same 4th. v. He puts Questions to them, and knew they must be silent; For it was his Power, not the power of their Idols that did all these great things, this is the right understanding: now according to you, I know some thing can be evaded out of this Scripture, but such a sense as this. That after the people of the Nations had ended the noise they would be in making their Idols, the Carpenters, Goldsmiths, as he v. 9. When they have done their Sawing, Hammering, and driving out Nails, they may gather in a noisy clamour, and sit down about their Idols and silently worship them. But truly this Scripture will not be for any purpose, for here is such a silent Meeting, wherein there is speaking mentioned, Then let them speak and the Prophet speaks here to the people, whom he calls to silence, you know it's common for the people to be silent, when any one speaks in a Meeting, Acts 21. 40. Paul beckoned with his hand, and there was much a great silence, and then Paul spake to God speak to all the Nations by the Prophet that were in Idolatry, speaking to them (as I said before) that it was not their gods, but he

himself, that called *Cyrus* to this great work; if then you would prove silent Meetings from this Scripture, as thou sayest thou canst, then thou must run thus, and this is the most genuine sense, viz. That the Prophet here calls the Dumb Idols, that had Mouths and spake not, and Ears and heard not, and Feet and walked not, to gather themselves together, and keep a silent Meeting; and there God would be known to them, they should turn to the Light, and become Quakers. *Mat. 23. 17.*

The next Scripture for silent Meetings, is *Jam. 23. 2. Zachary 4. 1.* Be silent O all Flesh before the Lord, such another is that which is joined to this, *Hab. 2. 20. The Lord is in his Holy Temple, let all the Earth keep silence before him.* Now, let us try if from hence, all Flesh, and all the Earth should keep a silent Meeting; who seeth not but these two Scriptures with that third that this Man nameth, *Psal. 46. Be still, and know that I am God, &c.* do speak forth thus much? viz. That seeing the Heathens had been Enemies all along to God's people, and had wronged and distressed them, now God was eminently coming forth to judge them, and deal with them, and therefore speaks thus to them of silence, foreseeing how it would be with them all, as with them that are amazed and astonished with the sense of their own guilt and weakness, and God's Greatness and Righteousness; therefore, we read in *Psal. 46. Desolations in the Earth, of Wars, and how God is the Lord of Hosts, &c.* Therefore it follows, *I will be exalted among the Heathen, I will be exalted in the Earth: W. Bailly,* thou mightest as well have brought that passage in the Parable, when the King came in, *He saw there a Man, that had not on a Wedding Garment, and he was speechless, Mat. 22. 11, 12.* this speaks as much as the other Scripture. This Man was astonished at his own Guilt, and God's wrath that was due: Let him think in this sense, there will be the greatest silent Meeting that ever was, at the day of Judgment, when every Unbeliever's mouth shall be stopped; but yet as no means of savingly knowing God. But *Rev. 2. 1.* which is brought next, will do it effectually, all these have failed. *There was silence in Heaven,* it follows, *about the space of half an hour now Bailly,* why didst thou omit this last passage, whereby thou mightest as well have known how long your silent Meetings should continue, not above half an hour. But let us enquire the genuine sense of the place, likewise, is there any more in it than this? viz. that for some small space of time comparatively to the time of trouble, the Church should have a time of freedom from persecution! this brings to mind that your silent Meetings have been of great use to you in these late persecutions. Your custom was, we know at *Harford*, and we have heard

in other places likewise (in the heat of the Execution of the late Act
silencing the Speaker so much, and so the House, and people) to have
much silence in Heaven for many half hours in many of your Meetings.

The next Scripture is *Psal. 4. be moved, the Hebrew is, either with an-
gust and grief, but sin not. Examine your own hearts upon your Beds
and be still.* This certainly is spoke to Gods people, what their Du-
ty was, every one apart upon their Beds that every one alone should
have a silent Meeting in the Night in his Chamber, retired upon his
Beds; not a word of assembling here; only thus much is in it, when
God comes with afflictions, if we be moved with grief, yet are we
to take heed of sinning against God, by murmuring and fretting, but
when we be retired, and examine our hearts; we shall find cause enough,
why the Lord deals so with us, and that he is Righteous: let every one
in the night season, when full of thoughts, upon remembrance what
God hath done to him, then be patient, quiet, still, fret not against God.

The last is *Isa. 8. and Isa. 40. 3.* concerning waiting on, and
in which Christ the Lord speaks to his Disciples, bidding them *wait
in Jerusalem till they were endued with power.* Now, what kind of si-
lent Meetings these Scriptures speak for, it will soon appear, let one
open the rest, what this waiting is; see *Acts 1. 14. They all con-
tinued with one accord, in Prayer and Supplications.* And *Peter* stood up
and preached to them, *v. 15.* Let the Reader now Judge what fit Scrip-
tures these be, to prove the things in hand; and what a mighty Man
he is, that while he goeth about to let others see their ignorance (as
he doth), he betrayeth his own. And its not something strange, that
the people should wrest the Scripture thus, to prove their silent Meet-
ings; and when it speaks plainly for silence, there they are against it in
practice? in *1 Cor. 14. 34.* it is said by the Apostle, *Let your Wo-
men keep silence in the Churches.* For it is not permitted unto them to
speak; yet the Quakers are for Women Preaching, *1 Tim. 2. 11. Let
the Women learn in silence,* if any silent Meetings, they must be such
wherein there is none but Women: What thou sayest Baily, in this
touching the Quakers, I shall at present pass, till I come to the
place where thou goest about to prove *Exekiel* and others to be Qua-
kers; after the same rate, as thou hast proved silent Meetings.

*Page 26. B. And could not own that refuge of Lies, W. H. hath made
concerning him.*

Reply. I Challenge thee to mention one lye that I have either said or
writ of him, whatever I have writ in my Epistle of him, is owned
by himself, in his book under his own hand; and had I thee, Face to
Face.

Face with him, in case thou hast any Sobriety, and Modesty, and humbly left, I would make thee eat up these words again, viz. that he could not own that refuge of lies, &c.

B. *Page. ibid.* And I do not understand, from his Master, or any at Hartford, that ever he was ten times at the Quakers Meetings, but sometimes as the other boys did, as he said, and may be farther seen in the account from Hartford.

Reply. If any please to enquire of the young Man himself, now dwelling at Ware, he will affirm, that which here I write, viz. That in five years together he went to no other Meetings, but the Quakers Meetings, and is it likely, that he should not be above ten times, in that space, at their Meetings? you may likewise hear at Hartford, that none of us saw him in our Meetings but of late years, thou art wronging him Baily, and thou dost not rightly transcribe his own words. He saith several times, I went as other boys, and thou hast put in another word, viz. sometimes, and let it be considered, that lest any should think that he went only when a boy, by that expression, viz. as other boys, that he is there in the beginning of his Book, relating his first step and entrance into their Way. This boy was twenty years of Age before he left the Quakers: as for that account from Hartford, what little value it's of, the Reader will soon judge when by enquiring at Hartford, he comes to hear, that some of the Quakers have been to it, that did not dwell in, nor near the Town, till several years after the young Man was an Apprentice in the Town; Besides, whatever they say in this account, they testify either, First, from the young Man's Master and Dame Grigson. Or Secondly, from his own Relation in his Book, that he was against the Quakers practice in two things, viz. the wearing on the Hat, and silent Meetings: Now as to his Master and Dame's Testimony concerning him, of what force will it be to the Judge, when this is weighed, that such was the young Man's reservation in the Family, (which he was naturally addicted to) that both Master and Dame acknowledged (as these Men confess in the account) that they did not know this young Man's mind: I.e. their own words are that, viz. They never understood, that he had any conversation upon his mind, when as he had for a long time, great troubles and convictions upon his Spirit, while in the Family, as appears by the Book: As for the second thing, viz. his practice in putting his Hat off in Salutations, and being against silent Meetings, you must give us leave to think, that notwithstanding this, the young Man was of the Quakers Spirit, Faith, and Principles, for having conversed much with the Quakers at Hartford,

having read several of their Books, and the Books of others that were of their opinions, we apprehend, that to believe the Light of every Man hath, to be *Christ*, and to obey this as Christ, and be faithful in the obedience, to come up to an outward Reformation, such this young Man did, and call it Perfection, thinking God could charge him with sin, is the very Heart and Life and Essence of the Quakers Religion: and for the two things insisted on by them, we look on them rather as outward Badges, Tokens, and Marks whereby to distinguish Quakers from others, than any essential things to constitute a Quaker. But again, he asserts in his Book, that he walked in the practice, according to his Light: and enquire at *Hartford* Reader, thou mayest have many Witnesses, that such is his Integrity, that he may be credited in what he hath said. And it is not probable, that what was Faithful in other matters of greater weight, touching coming from sin, and acting Righteously, should be unfaithful in lesser matters: Now observe, these Subscribers yet say, he was a Quaker, when-as he acted according to his then present Guide, the Light within: In the close, how can this thing be determined, whether this young Man was a Quaker or no, when-as he was so reserved, that he would not say, according to their own Confession, nor any of us knew his Principles? only he went to their Meetings, and to no other place (pace as we can prove) how can it be determined, but by their Confession, which hath been published already? and you may see more in his own following Book towards the end, where he sets up eight distinct grand errors of the Quakers, that he had observed. And this Testimony of himself may be credited, if enough be made of his Integrity at *Hartford*, and if need be, I will prove by words of several there, that shall witness, that neither he nor I are Liers, or Forgers in what we have said in this matter, but that we have done herein, we have done in Truth: and for this end, to shew the gross and damnable Errors of the Quakers.

Page 26, 27, 28, 29, 30, 31, 32, 33. for nine Pages together, there is but a Wild-Goose Chase, as I have seen: and the same Collection over again, for frequently things are repeated *as before* and *now*, that turns the Readers Stomach.

The sum of that which the young Man offers by way of Answering Questions is this, viz. That the Light which he had before Conversion, was not the Light of the Spirit of the Son of God Jesus Christ, that of regeneration because of the Fruits of it, which were only convictions of moralities, and some outward Reformations, but it did not shew

the.

the saving knowledge of Christ Crucified in the room of Sinners as the Surety, so that it was but the same Light the Heathens had 1600 years since, spoke of *Rom. 2. 14.* and all Heathens have it now. This is true, and we dare maintain it against you all; and question not but he is able to say enough for it himself.

First, I will prove, that it is but a natural Light which the Heathens have; and that which as you say every one hath, that Light within. Secondly, That therefore it is not sufficient to reveal Christ savingly towards the latter end the Reader may see it proved, that this Light within, is not the Spirit of Regeneration but that it differs in kind, Page,

1. That which is Common to all men is natural, but this Light is Common to all Men, *Ergo.*

The Major is made good thus, *viz.* That without which a Man cannot be a Man must needs be Common, and so Natural, but without this Light Man is not Man, *Ergo.* That which distinguisheth God from Nature is this, that Grace is a special Gift of God, to whom he will, the other is Essential to Man, he cannot be a Man without it.

2. Arg. If the Heathens did by Nature, things contained in the Law, then this Light the Heathens had, was a Natural Light, and no more; but this is asserted by the Apostle, in *Rom. 2. 14.* *For the Gentiles which had not the Law, (i. e. of Moses) do by Nature things contained in the Law.* *Ergo.*

2. That this Light is not sufficient to Reveal Christ savingly.

1. If by Nature all Men are Children of wrath, then Nature is not savingly inlighten; but the first is true, *Ephes. 2.* *Ergo.*

2. If Whatever is Natural, be but Flesh, then it cannot savingly reveal Jesus Christ; but the first is true, from *John 3.* *What ever is born of the Flesh, is Flesh.*

3. If the Heathens by all the Light they had, did not savingly know Christ, then this Natural Light cannot savingly reveal Christ, but this is true: that they did not, the Scripture testifies, *1 Thes. 4. 5.* *The Gentiles that knew not God (i. e.) savingly in Christ.* *Gal. 4. 8.* *When ye knew not God, speaking to the Saints how it was with them before Conversion;* *2 Ephes. 12.* they were (it's said) without Christ, and so without God, and had no hope.

If you say it was not sufficient, because they resisted it.

I Answer, it's said they obeyed it, in *Rom. 2.* *They did things contained in the Law.* If you say not to the full.

1 Answer, that would have been according to you, unto Perfection, and then no need of Christ being revealed.

2. If the Heathens could by all the Light they had, attain to Salvation, then their Conversion was not such a Mystery, but it's spoke of as a very great Mystery, wherein God's Rich Grace and Power was made to a wonder, as the Scripture bears Witness.

3. That Opinion that makes void that Prophecy spoke of, *Luke 2. 13. That Christ should be a Light to Lighten the Gentiles*, cannot be true; this of the Quakers doth: *Ergo*. For if they had sufficient Light more, there was no need of the other.

4. If the Heathens notwithstanding all the Light within, which is spoke of in *Rom. 1. 20.* yet were at that same time unrighteous, *Rom. 9. 10. and under Sin, and fallen short of the Glory of God, v. 23. justified*, then this is true, that the Light they had, was not a saving Light; but so it is: *Ergo*. You cannot say they were not obedient, for they did things contained in the Law.

5. That Opinion that makes Divine Revelation to be in some, is false; but this doth, to say, that the Light that every Man hath is a saving Light: *Ergo*.

For if Salvation can be attained by attendance to this Light, then it is in vain for God to make known his will and mind and way to Salvation, by the Revelation of the Scriptures. *Frustra fit per plura, quod fieri potest per pauciora.* In vain doth any, that by more, which may be done by fewer things and ways.

6. If the Light within can reveal Christ savingly, then was the Covenant made with *Abraham*, no Covenant of Grace, it was not Grace to *Abraham*, for God to make known his Will to him, when-as he might have attained it by the Light he had before, and which others might have known as well as he.

7. If all the Light that *Adam* had before his fall, was not sufficient to restore him to Salvation, and prevent his fall, much less is that Light a Man being fallen sufficient to restore him, and so save him.

8. If Angels could have known the Gospel without Revelation, then this Light is not sufficient to Reveal him savingly, but the Angels could not, as appears by the Scripture, in that it was a Mystery in God, and they learned it of the Church. *Ephes. 3. 9. 10.*

9. That which makes the omnipotent Work of God, upon the heart of Man, by savingly enlightning his Mind and Understanding, giving a new Heart, taking away the Heart of stone, making him a new Creature &c. in vain, is not to be admitted as true; but this doth, to say every Man hath a saving Light.

For if Man by attendance to the Light can be saved, then no need of the other works of God; upon the Soul of Man; If thou wilt say Baily, Answer plainly to these Arguments.

The Objections that Baily saith, are here Answered.

THe first stone that out of the Rubbish of this Babel, is thrown is this.

Baily, And is that he saith the Light by which the Heathens did the things contained in the Law, Rom. 2. 14. Which showed the work of the Law, written in their Hearts, is not the Light of the Spirit of Christ, is found a denial of the Scriptures, John 1. 9. If every Man that comes into the World be lighted with the Light of Christ, then the Heathens, and all other Men.

Reply, That Scripture, John 1. 9. which thou bringest, will not prove this, viz. That every one that cometh into the World, is lighted (i.e.) savingly by the Light of Christ; for that Phrase, cometh into the World, hath reference to that Word Christ, not the Word Man, as appears by another Scripture, John 12. 46. I am come a Light into the World; so that it is said, *this was the true Light*, having Respect to the person of Christ, taking Flesh, thus coming into the World; he was the greatest Light, and brought the greatest Light that ever was by his Preaching, working Miracles, giving the Spirit; but saith not here, that he is the Light in every one: Now the other, viz. *this Lighteth every Man*, this cannot be meant universally of every individual Man or Woman, in the World, because many at that day were in darkness, v. 5. *The Light shined in darkness, but the darkness comprehended it not*; Christ was among them, yet they were darkness: and they cannot be said to have a saving Light in them, and yet be called darkness; for then their state would be changed from darkness to Light. Again, the Apostles are the Light of the World, will it therefore follow, that all the Heathens, and every one was Lighted within by them, that they was that Light within that every Man hath? Its said of Paul, *winning every Man, and teaching every Man*, Col. 1. 28. did Paul win every individual Man and Woman in the World? That Christ as a Creator doth give some kind of Light to every one, may be granted to thee, but not as a saving Light, that must be as a Mediator, thou must seek another Scripture. It is at hand.

Baily, Time 2. If the Grace of God which brings Salvation had appeared to all Men, then it appeared to the Heathens for they were Men.

Reply. It should have been said in the last Proposition, viz. to all the Heathen, to the Heathen it did, for many of them were converted by the Preaching of the Gospel, but what is this to thy purpose? The Light in every Man cannot be called the Grace of God, in that I proved it to be a Natural Light before. But wichest how earnest thou art so mistaken? if thou hadst minded the Margins it would have corrected the reading, but thou wast not willing, it is not so in the Greek as thou reads it, viz. *hath appeared to all Men*, neither ought it to be so in the translation, but thus the Greek hath it, *The Grace of God that bringeth Salvation to all Men, hath appeared*, this then will not effect thy business; yet, unless thou wilt say, that this bringing Salvation to all Men will do it, but if Salvation be brought to every individual, then every one is saved, surely then, it was only to every one that was saved by it.

The Third Argument of *Baily* is, *W. H. calls it the Deity*, Ergo.

This is a notorious falshood, it's well if not maliciously perverting plain words, I have given a fair account of it in my Answer to *Page*. here thou acts not according to the Light, to do as thou wouldst be dealt withal.

The Fourth Argument is drawn from the Fruits of this Tree, which thou maliciously calls the Tree of Life, which should be spoke of the Person of Christ. He, and He only is the Tree of Life. The young Man saith the Light that every Man hath, is not the Light of the Spirit of Christ, (i. e.) Of Regeneration and Faith, because of its Fruits, which were these three:

1. It taught that the first motions to evil, arising in the heart if not consented to, were not sin.

2. That the Doctrine of Justification was a Doctrine of Libertinism.

3. That Salvation was by our own Righteousness.

Now thou speakest not a word here to this corrupt Fruit, that sprang from that which thou callest the Tree of Life: but let us hear what the Fruits are as thou sayest:

Baily. 1. Thou sayest, *It assented to the word of Christ and his Apostles, therefore it must be the Spirit of Christ.*

Reply. The Devil did assent to the words of the Scripture, it will follow then according to thy Arguing, which I may not write.

2. It doth not assent to all the Scripture which the Spirit of Christ doth, for it taught him contrary as you may see in these three things.

3. It assented only to the Abstaining from outward Evils, which foolish talking and jesting were; which it may do, and yet not be the Spirit of the Son, as I will make appear plainly in the Answer to the next proof.

2. *Fruit.* It convinced him of Evil, and let us join the four following to this, for they are all of the same nature. 3. Kept him from stealing, 4. From Lying (that of few words was spoke to before,) 5. From doing any wrong outwardly, sinning outwardly. 6. It gave him strength and power to do that which was good in the sight of God and Men.

Reply. In this last passage thou greatly wrongs the young Man, and in that other likewise, viz. and delivered him from it, his words are that he had power over Evil, and was delivered, but not that this Light within gave him the Power, but let it go as thou wouldest have it, what from all these therefore is thy conclusion?

It is the Spirit of Truth, the Comforter that leads into all Truth, pag. 30.

Reply. Then had *Judas* the Spirit of Truth, that leadeth into all Truth, the Comforter, for he was convinced of sin, and so the most wicked Man under Heaven hath sometimes convictions for sin.

2. Then the young Rich Man had the Spirit of Truth, the Comforter; for he could say, touching the commands of the Law, *All these have I done*; So had *Paul* before his Conversion, while a Persecutor and Blasphemer, for at that time he could say of himself touching the Law blameless, Phil. 3. likewise by this Reasoning of thine the Pharisee had the Spirit, the Comforter, that thanked God, he was not as others, nor as the Publican, Luke 18. it's said Matth. 12. 44. of the Jews, that they were swept and garnished, yet Satan entred, outward Reformation of Life, doth not evince the Spirit's indwellings.

7. *Fruit.* He had Joy, Peace, and Comfort, in obeying the Light. Therefore it is the Comforter, the Spirit of Truth.

Reply. Then had *Paul* the Comforter, the Spirit of Truth before his Conversion, Rom. 7. 9. *I was alive without the Law once.* What is that? But that he had Peace before he came to have the Spiritual Knowledge of the Law, convincing him, that desires after evil, though not consented to, were sin.

2. If all Peace was true, then this Fruit would argue it to be the Spirit of Christ, but all Peace is not right, good, true; else why doth Christ say *my Peace I leave with you*, John 14. and the Apostle speaks of the Peace of God, that passeth all understanding, &c.

3. There can be no Good Conscience, nor true Peace without Faith in the Resurrection of Jesus Christ, 1 *Pe.* 3. 21. The Answer of a good Conscience through the Resurrection of Jesus Christ; no Man can rightly Answer the accusation of his Conscience for not coming up to that absolute Perfection that the Law requireth, but by Faith in the Resurrection of Jesus Christ, who rose again for our Justification, *Rom.* 4. 25. Now one may have the Light within (which you speak of) and yet want Faith, and this young Man it's manifest had one at this time, but wanted the other; therefore his Peace was naught.

4. Withal, if this will hold, many ungodly ones most prophane, have the Spirit the Comforter, for they have Peace both living, and dying, *Psal.* 73. *There are no bands in their Death,* and they say Peace in their Lives, 1 *Thes.* 5. *They stretch themselves upon their Couches, and Chant at the sound of the Viol,* *Amos* 6. 4, 5. I read on page 31; and next with nothing but the same over again, which the Judicious Reader will take notice of, till we come to that passage, *viz.* *That there is no name under Heaven by which Men can be saved:* observe, this is the second time of Baylies Blasphemy, applying this to the Light within every man that is no more than Nature, which can be attributed to none but Jesus Christ the Mediator, calling it also the Deliverer and Comforter, from *Isa.* 49. as well mightest thou call the Soul, Reason, Understanding of Man by these Names.

And whereas thou askest in this same place, *is there any other Spirit and Light which can deliver from sin, and give power over it, but what is of Jesus Christ.*

Reply. The young Man never owned this Light to deliver from, and give power over sin, as thou here intimates, nay, the scope of his Relation speaks the contrary, and in the 17. Page he saith in the greatness of his purity and perfection, there were longing desires after evil, which he could be delivered from no manner of ways. Observe Reader, how these people make lies their refuge, to defend their tottering Opinions, if any deliverance, it was only in externals; Lust had as much power within, as ever, and this as hath been shewn, may be had without the Spirit of Regeneration, *viz.* external Reformation. Before I conclude this, let the Reader observe that Baylies Question runs thus, *viz.* *Any Spirit but what is of Christ;* why, the Light of the Sun is of Christ; the Wind is of Christ as a Creator, is it therefore the Spirit of Regeneration proceeding from Christ as Mediator? No surely. But again, in one place that we mentioned, he calls the Light within the Tree of Life, and in another a little before the Name whereby all must be

be said, the Dolliver and the Counsellor, now here only of Christ a Spirit of Christ: see what consistency is in these Mens lines.

Bayly. It is not the Light of Christ, that makes sin manifest, manifesting Ephes. 5. 13. *Whatsoever makes manifest is Light.*

Reply. What Passage it is that thou hast thine eye upon I know not except the 13. *Whatsoever makes manifest is Light.* Now this is one of all kinds and sorts of Lights, they all make manifest, but they according to their several Natures, yet Christ is the Author of the Light of the Sun will not make sin manifest, yet another Light will; the Quakers Light that every Man hath, will manifest some, but not all: and it appears by the young Mans Relation, for it will not shew desires to evil to be sin, if they be not consented to, according to what Paul doth testify in Rom. 7. *I had not known sin but by the Law.* So then this Light thou pointest to in Ephes. 5. was of another sort, that all things were reprov'd by it, and in that it was particularly belov'd on the Ephesians, not having it before: for in ver. 8. *It was sometimes darkness,* notwithstanding all the Light within, that they had from the Womb.

Bayly. And doth not the Apostle say in that same place, v. 8. *The Fruit of the Spirit is in all Goodness, Righteousness, and Truth?*

Reply. By what I said before, the Spirit spoke of in Ephes. 5. was the Light that every Man hath, for they were darkness all that time they had that, till Faith came. This spoke of in the Ephesians, was the Spirit of Grace, Faith, Adoption, Regeneration, the Spirit of a Son; now the Root being different, the Fruit must be different, the Goodness, Righteousness and Truth must be; and is of another sort and kind than that which yet is called by the same names, springing from another Root, viz. the Light that every Man hath.

B. And doth not W. H. Say it is the Spirit that maketh known to which was not seen before, then whenever any seeth sin, it is the Spirit that makes it known, and puts this word, viz. Mark, to it, *As a thing that is happy in the biting upon it, and that what be faith is convincing and answerable.*

Reply. Now Reader, see how acute this Man is in catching one in an Argument, and holding one fast in it? what a formidable Enemy I have to deal with? This was spoke by me (you may see) in the last page of the little Book upon that Scripture, *He shall baptize you with the Holy Ghost and with fire,* Luke 3. 16. Saying that the Spirit did operate after the manner of Fire (i. e.) by Light and Heat: As to the Light, the Spirit maketh known sin when it cometh (thou shouldst have

repeated that Phrase and then said Mark) but as often as thou repeatest that, thou ever omittest that phrase) is this fair play? It follows as the shining of the Sun through a Crack into a dark Room, we behold every small dust within that compass, these are the words, let me reason with thee a little, every one hath the Light within, grant; but is every one Baptized with the Holy Ghost, and Fire? Is not such a Spirit spoke of here, wherewith every one is Baptized that is regenerated and none else? which cometh to us at that time, it worketh and dwelleth in us, and we had it not before, a Spirit will shew the dust and Atoms of sin and lust in our Souls, which the Light that every one hath will not? I will pass over and take notice of thy railing Words that thou art full of here and elsewhere; but the Conclusion will hold still, which thou art angry with, viz. That the Spirit of the Quakers is a Spirit of delusion, and let the Reader judge by our Lives, whether thou or I are more like the clamorous Word thou speakest of.

I must desire the Reader to turn back to the 27th Page, there is something that Bayly saith, which I cannot well omit to speak something to; and which this Man doth frequently touch upon, and his Brother Crisp. I could not well Reply to it before, because I would take all objections I could gather, and Answer them in order.

Bayly. And yet he compares this blessed Light which hath done all this for him to the Egyptians, (which grievously and wickedly oppressed and afflicted the people of Israel) on whom the Lord sent his Plagues, because of their Cruelty which they exercised upon his people, as may be seen in pag. 18. And yet confessed he had Joy, and Peace and Comfort, and triumphs in Spirit under these Taskmasters, which the poor Israelites had not, but cried to the Lord, as may be read in Exod. 3. and so no fit, but a most and outrageous comparison, which the Lord will one day judg him.

Reply. Thou and thy Brother Crisp, are very Angry with the young Man I perceive, for making use of this Comparison in pag. 18. of the little Book: Crisp's piece is nothing but a meer paraphrase upon this Comparison, which will be Answered here, besides what the young Man hath written concerning it to vindicate himself. How easily he is stirred if any reflection be but seemingly cast upon the Light, more jealous you be here, than if any should reproach the person of Christ; many of us are perswaded (and upon good Grounds) that you Believe there is no such person as Jesus Christ God and Man. But why so jealous, ye be jealous for your God, the Light, there being no just ground.

ground given : you might as well be angry with the Apostle for comparing the Covenant of works to *Agar*, saying *a gentress to Isaac*, Gal. 4. 24. and all that are under this Covenant to *Ismaels* Children of the Bondwoman to be cast out, thou mightest as well say that the Apostle here in this place, compares the Light within to *Agar*, and the Children to *Ismael*, and call this a wicked unrighteous comparison, that God will Judge *Paul* for one day, as to speak this of the young Man, who only sets out by this Comparison, that estate and condition that he was in before Christ did savingly reveal himself to him by the Spirit, when he followed the Quakers Light within as his Guide, which led to the way of the Covenant of works, to obtain Life by his own doings, wherein he had some Carnal false Peace and satisfaction, as the *Israelites* had in *Egypt* upon performing their tasks, not being beaten when they did that which was required, but had Garlick and Onion and Mear to the full, in remembrance of which they had frequent longing desires to return; there was something then desirable to this Carnal Appetite, so it was with this young Man and with every one under the Covenant of works, they have Peace in their Consciences, as long as they are toiling for Life and Salvation in some external things, but no Peace arising any other way, whereas afterwards when in *Canaan* the *Israelites* had not these Tasks imposed on them, neither were they beaten for the neglect of them, but were free from this Bondage, and had an inheritance given them of God, and were to serve Christ in the improvement of these good things he had given them. Thus the young Man upon the Faith of the Gospel was set free by Christ, *If the Son shall make you free, ye shall be free indeed*, John 8. 36. He saw now a better and more compleat Righteousness in Christ his Head without him than that which was wrought in him; hereupon he had a better Peace drawn from a surer ground, that would endure, *Being justified by Faith we have peace with God through our Lord Jesus Christ*, Rom. 5. 1. and so there must needs be sweet and steady Peace of Consciences for *who can lay any thing to the charge of God's Elect, God Justifieth, who can Condemn?* Rom. 8. he now continueth in his Duty, but from another principle to another end, than when a Quaker. viz. The Love of Faith, doing what he doth not for fear of a whip (like an Egyptian or Turkish Slave) for fear of Hell-fire, and the Wrath of God, but what he doth, he doth it now with delight and sweetness, it's pleasant, this is Love that we keep his Commandments, *and his Commandments are not grievous*, 1 John 5. 3. now he aims not only at himself in his conscience, which one under the Covenant of works doth, and therefore

...nothing is nothing worth, it is but Hypocritie & backe slings now
 ...of Christ, and would not leave holiness, in case his holiness
 ...was not concerned in it. So that this *Canas* is not as thy Brother
 ...weakly insinuates a *Canas* of Loosefets but Godliness; where the
 ...of God is, there is Liberty; the Christian walks in the Royal
 ...of Liberty, not fearing the loss of Salvation, because it is sure
 ...of Election and Purchase; and Christ hath taken possession of it for
 ...forever, although he comes not up to this height that the Law
 ...does; and do not they Love God more, and obey better, that ap-
 ...pend the Love of God in Christ, unchangeable towards them,
 ...those that after all their toil, fear they may fall short. The Pha-
 ...sisted oftner than Christ's Disciples, but were not so really Godly
 ...; what is all Obedience, without Love, and how can there be
 ...but by apprehension of God's Love to us. *Page 32* but with Repetition, still come to that
 ...graph, that begins thus, viz. *Take heed of the Sin against the Holy*
 ...*Ghost, for is it near, when that which casts out Devils is called Beelzebub,*
 ...*how you sport yourselves with a confusing Fire.*

Apply. Is it not Blasphemy to say that the Light that every Man
 ...all the Heathens have? that worships Devils, every unclean A-
 ...every Murderer, Thief and Robber hath, is Common and
 ...to Man, as his Soul, Conscience, Reason; in a word is Na-
 ...That this is the Holy Ghost who is God of the same Nature and
 ...with the Father.

To say that the Light within every one hath power to cast out

That it is a comforting Error which here thou dost urge
 ...Observe, this is the third time of *Brylins* Blasphemy, making it
 ...to be the very omnipotency and Justice of God which are him-
 ...in the fourth Paragraph, *Whether the Lord requires Obedience*
 ...and Worship, to any other Light or Spirit of Christians?

Apply. The Lord requires Obedience of Christians to the Magistrate;
 ...the Magistrate is not the Spirit of Christ; to the Moral Law; yet
 ...not the Spirit, to Officers in Churches, nor the Light of Nature and
 ...Conscience, yet are they not the Spirit of Religion; these Worship
 ...other Light, thou sayest. Here thou dost plainly imply, that
 ...Light within may be worshipped (for thou surely speakest of Divine

Worship) as it was in *Nayle*, this is the fourth time of thy abominable Blasphemies; yet in the next breath, saith, It is but a Plant of the Church Planting; yet such a Plant, as it is a Tree of Life, and a consuming Fire; and that which casts out Devils, and to be Worshipped. Those Plants spoke of in *Matth. 15.* which thou mentionest, are the *Pharisees* themselves with their erroneous Principles; directly of that sort of People as the *Quakers*, as thou mayest see, in the *Answer to the Crock*; and the Lords hand will assuredly pluck up all Heresies and H.ricks in due time.

In *Page. 33.* He pretends to describe the Glorious State of the Kingdom of Christ, as brought in by Obedience to the Light within.

Read it over, for it is too long to Transcribe, and you will see that the sum of it is, viz. That all the Earth would become outwardly reformed, living Peaceably, Sobely, Civil, Neighbourly, one to another, not wronging one another, that Law-Suits and Wars, would be no more, but every one growing Rich, Building and Planting, they would all have Vines and Fig-trees, and sit under them in Peace, and Eat and Drink the good of the Land.] Live merry sensual proud lives, yet all this while Carnal, ignorant, have Lusts Reigning in their hearts, not a Dram of the Knowledge of a Mediator, or any thing of the Spirit of the Son upon them, not a word of that in all this; but only guided by the Light within. (i.e.) In a word, the Subjects of this Kingdom, and all Inhabitants of the World, will all be *Quakers*, honest civil Heathens; and *Baile* apprehends, this Kingdom will never come, till we all take up this Principle of obeying the Light of Nature, and so turn *Quakers*; *Baile* says pre-emptorily, that Christ's Kingdom would come this way, viz. by attendance to the Light, and appeals to the wise in heart to Judge. Now let the Judgment be made from these two Scriptures that he hath quoted, *Isa. 2. 4.* and *Micah 4. 2.* For out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem. Whether is this, the Light within that every Man hath, or the Preaching of the Gospel by Apostles, is the question? Now to resolve it, what we are to understand by the Law going forth from Zion; and the word from Jerusalem, whether it was not the Apostles Preaching first to the Jews according to their Commission, they were sent to the Lost Sheep of the House of Israel, and not to go into the way of the Gentiles; and this they did, and when they had done it, then they turned to the Gentiles. The Preaching of the Gospel did thus go out of Zion, and from Jerusalem, from among the Jews to the Gentiles; the Law of works was from Mount Sinai; but the Law of Faith as it is called *Rom. 3. 27.* did come from

Now, according to that in *Luke 24. 47*, *That Repentance and Reformation of Sin should be Preached in his Name among all Nations, beginning at Jerusalem.*

Whether was it this Doctrine, or the Doctrine that George Fox brought out of the Mountains in the North, about 20. years since, that led to the Kingdom of Christ? Let the wise Judge:

Luke 24. Baily, Thou art running the same round again, like —
Paragraph, thou hast this, How should the very Root of wickedness decay, and wither inwardly, if all were ceased from outwardly, would it speak Barrenness if no Fruit appeared?

Reply. By this it's clear, what the Quakers Kingdom of Christ is, this Man hath spoke of, what a Reformation they would have wrought in the World, only outward, if this be not right Pharisaism there is there any, to paint the outside, when all is full of Rottemness, without a word of any change of heart, but thou supposest necessarily, if no Fruit outwardly, the Root must decay; when as some external means as Cold, Mildews, Blastings, Shakings by Wind, may destroy all the Fruit of a Tree, and yet it's Root be in it's full Life and Vigour: may not fear of the Law, awe of Parents, the strength of Disease, Old Age, take many off their Practice of Sin, when as at the same time the Love of it is, in their Hearts? thus we have counted the number of the Beast (as thou biddest us) and see that the Quaker Religion is merely external. Before we leave this, let the Reader observe, how this blind Man perverts that Scripture, *1 John 3. 8.* *his purpose was the Son of God manifested, that he might destroy the works of the Devil,* and puts a mark upon it, applying it to the Light within every Man, calling it the *Son of God*, who was of the same Nature with the Father: the Jews knew that who ever called himself the Son of God, made himself God, and therefore they charged Christ with Blasphemy, and would have stoned him, when he called God Father, now here it's plain, he calls this Light of Nature the Son of God, equal, coeternal with the Father: An Eternal Father, must have an eternal Son, this is the 5th time of thy Blasphemy.

Now, would you know what the manifestation of the Son of God is, nothing but Obedience to the Light, and Christ's destroying the works of the Devil, only some outward Reformation attained by Obedience to the Light according to the Quakers.

The other Scripture is, *Matth. 28. 18. All Power is given to me [in Heaven and in Earth].*

Bailly: Why dost thou leave out these last words, viz. in Heaven and Earth? why dost thou quote Scriptures as Satan did, omitting thereof? now Answer, is all power in Heaven and Earth, given to thee? Eight within; which is in every Drunkard, Swearer, and Robber; so, this Light then is to send forth Apostles as Christ did, at that time he spoke this of himself, and they are to Preach in the Name of the Light, and teach them to observe all things that this Light commands, and this Light is with them to the end of the World, and this would enable them to cast out Devils, to convert many, and would give Eternal Life to as many as it pleased, *John 17. 2.* there it is said, *as thou hast given him power over all flesh, that he should give Eternal Life to as many as thou hast given him.* Doth not thy Ear tingle Reader, and thy Heart tremble at these Rampant Blasphemies.

B. pag. 35. And W. H. saith, that the Righteousness of Faith, which we are justified, is wholly without us, and that the Father poured out all his Wrath upon his Son Jesus Christ; now if this Doctrine be true, and sound Doctrine, there is no need to fear miscarriages, for there is no Wrath left to punish sinners, if all be poured out upon Jesus Christ.

Reply. I have already given Answer to this Cavil, consisting of three Branches.

As for the first, touching the Righteousness of Faith, I have abundantly spoke to it, as the Reader may find in many places, both in my Answer to Crook, and this Caviller, and to the other concerning God pouring out his Wrath; but will add here a little to that.

This is true, *Bailly*, rightly understood, as it's spoke of in the Epistle, viz. That the Father poured out all his Wrath upon his Son Jesus Christ; by the Wrath of God, we understand, as in the Epistle may be seen, his Justice; the Holy Nature of God is such, that he cannot but be against sin, and punish it; he cannot indure iniquity; to speak properly, there is no such thing in God as Wrath, as it is a boiling up of anger to the height, but it is his Holiness & Justice; this is attributed to God after the manner of Men, in that God when he comes forth in Justice to punish, he Acts as if he was in Wrath: Now if all the sins of the Elect were charged upon Christ, then all that Wrath (i. e.) Justice of God that was obliged to punish these sins, must exert it self upon him that had those sins; Yet is there Wrath enough (i. e.) Justice in God to punish sinners that believe not, nor trust to the Grace of God in Christ, such proud Pharisaical ones as thy self (if God give thee but Repentance) who mocks thus at Christ's Cross; I say again, that Justice of God which the sins of all the Elect, for whom Christ died, deserved.

which was infinite, was exerted upon Christ, and God doth not
 toward the Elect to satisfy his Justice. All Afflictions are Chastise-
 ments in Love towards them (as the Scripture speaks) but are all Elect?
 All Faith? Are there not multitudes that believe not, and so are
 punished here, and damned for ever? There is Wrath (i. e.) Ju-
 dgement upon them that will not come to Christ, and receive the Atonement.

As to that passage, viz. fear of miscarriage; I say, this Doctrin
 sours, begets in them who have the Faith of it, and see themselves
 interested in Christ, Confidence, Comfort, Joy, Establishment, Inso-
 much that those tormenting, slavish, despairing fears of being dam-
 ned, lost, reprobate, are dispelled; therefore it is expressed by the
 young Man to this purpose, viz. fear of Miscarriages to the loss of my
 Salvation: a true fear of God, lest they should offend their Father by
 sinning against him, is never separated from those that believe this
 Doctrine, yet this is true, Luke 1. 74. *Bring delivered from our Enemies
 that we should serve the Lord [without fear] in Holiness and Righteousness.*
 W. B. Thou art for such a sound Doctrine it seems in the belief
 whereof thou mightest still fear miscarriages to the loss of thy Salva-
 tion (i. e.) so as to despair and be damned, and likewise such a Doctrine
 teacheth that some of Gods wrath might light upon thee, unless
 thy works from the Light that every Man hath without the Atonement
 of Christ, thou couldst satisfy and appease it.

Baily. And that satisfaction was made 1600. years ago, for all sins
 past, present and to come. *The Devil might play what Cards he will
 now, if this be true, there is no need to fear the loss of Salvation through
 miscarriages.*

Reply. The Papists are of this mind, viz. That there is no assurance
 of Faith to be attained in this Life, but that it's the Duty of Christians
 without all our days, thus likewise the Quakers. But remember Baily,
 though thou sayest the Devil might play what Cards he would, yet the
 Devil is never so beaten, as when this blessed Doctrine of Free Grace
 is revived, (Witness *Luther's* time) the Doctrine of Justification by
 Faith alone in Christ's Blood (which that *Worthy of Christ* maintain-
 ed in the Face of all Merit-Mongers and Shavelings, and Hypocrites)
 and in very many places, and among multitude of Souls put the Devil
 out of his play, and laid open his thudding tricks, praise to the most
 high for that time. *Luther's* followers were Holy, and yet believed the
 forgiveness of all their sins by Jesus Christ. Could we but know your
 mind concerning this Truth, we would write more, but it is not your
 time as yet to open your selves, but let me query, are any sins at all

95
forgiven by Christ's sacrifice and Atonement? If so, then I ask, if
sins are only sins past (*i. e.*) only those committed before we attain
Light; if so, then how are those sins pardoned that are fallen into
afterwards? We do believe according to the Scripture, *That the Blood
of Jesus Christ his Son, cleanseth from all sin*, 1 John 1. *That bring in the
God hath forgiven us all Trespassers*, 2 Col. 13. Acts 13. 39. *By him
that believe, are justified from all things, &c.* all sins past and present.
Actually forgiven us, all sins to come not yet committed, virtually
any one sin be charged upon us, there is condemnation; but there
is *now no Condemnation to them that are in Christ*, Rom. 8. 1.

Baily. And that was needless Doctrine of Christ, to bid his Disciples
Watch and Pray, Matth. 26. 41. And of the Apostle Peter, who bid them
give all diligence, &c.

Reply. These Exhortations are means that the Lord makes use of
to continue the Elect for whom Christ died in perseverance, and God
thinks them not needless.

Baily. Who among all the ungodly in Christendom (so called) would
turn their ears from this kind of Doctrine, O ye Daubers; and so Rattle
on.

Reply. This Doctrine of Grace and free Remission of sin, is sent
on purpose for the ungodly and sinners, remember Christ came to call
such, not the Righteous to Repentance, (*i. e.*) those that think them-
selves Godly, and are not (as the Quakers) do despise this Doctrine.
W. B. who wouldst thou have saved, only Godly ones (*i. e.*) those
that think themselves so, and have no need of an Atonement and for-
giveness? O that all the ungodly in Christendom, would turn
their Ears to this sweet Doctrine, it would effectually change their
Hearts! Blessed be God we have so good a Doctrine to Preach, for we
are all ungodly ones by Nature, and are all transgressors of the pure
Spiritual Law of God. I see the Pharisees are still angry with the
Gospel.

Baily. Was there ever such a Doctrine Preached by any of the Holy Men
of God as this, since the beginning of the World?

Reply. But what Doctrine dost thou mean? It must be that, *viz.*
that the Righteousness of Faith by which we are Justified is wholly
without us; now that this Doctrine was asserted in all Ages by all
the Holy Men of God, let the Scripture be Judge betwixt us. I have
said enough to this in my Answer to Crook, which I pray thee peruse,
and the Lord open thine eyes, for I know thou art blind; there the
Reader may see we own Faith to be within, but the Righteousness that
Faith

without; for Christ's Person is the Subject of it, and either as an Act or Work of our Mind, is not the Righteous that Justifieth.

Search the Scriptures, and see which ye call your Rule.

Reply. Are they not worthy to be called the *Quakers* Rule, which is all your Rule, wouldst thou like that Language used to thee (if thou art married) the Woman thou calledst thy Wife; if thou hast an House, the Ground, the Land, the House thou callest thine, wouldst thou imply a denial of thine Interest, Property, Title, and that the Man that spake to, had a mind to wrong thee as to thy Wife and House, to take them from thee? What can be the tendency and Import of this Phrase so frequently used in thy Book? only that you think you have no Right, or Claim to the Scriptures as our Rule, or that you would (if possible) take them from us, as the Pope from the People. The Rule we are sure they are not, otherwise you walk not according to our Rule, for ye practice not many things that Christ commanded in the Scriptures.

Baile. It follows that the Faith that Justified them, and their Salvation was wrought, by a Righteousness or Person wholly without as ye do.

Reply. I am not here concerned to Answer, in that these are not my words, nor the young Man's words, my words were cited a little before in that same Page of thine, line 4, the Reader may see them, is it to do Justice?

Arguments of Baile, to prove Man to be Justified by inherent Righteousness Answered.

PAG. 36. Did they not say their Faith wrought by Love.

Reply. The Faith that receiveth Christ's Righteousness doth work by Love, but as it works by Love in us it is not the Righteousness that Justifieth, nor receiveth it any vertue or efficacy from this working by Love to Justify us in the sight of God; but still the Righteousness that Justifieth us is in the Person of Christ as its Subject.

Baile. And purified their Hearts, Acts 15. 9.

Reply. There is a purifying the Heart in Sanctification and in Justification also; and both are through Faith, it is upon Faith, we are Actually forgiven by the merits of Christ, thus our Hearts are cleansed from the guilt of sin, and this is chiefly to be understood I apprehend in this Text. Again, by Faith our Hearts are purified,

ified, in that the New Creature begins in Faith, upon our belief we are turned to God, begin to Repent and be Holy: but yet our justification is not our Regeneration; nor this purifying of the Heart in our Sanctification, the Righteousness whereby we are justified.

B. And that the Righteousness of the Law was fulfilled in them, walk not after the Flesh?

Reply. That Scripture, Rom. 8. That the Righteousness of the Law might be fulfilled in us, cannot be meant that it should be fulfilled in our persons, in that in v. 3. before he saith, For what the Law could not do, in that it was weak through the Flesh, Now if we could in our own persons fulfil the Law, then might we be Justified by the deeds of it, but in this v. 3. he had said, the Law could not Justify, because it was weak through the Flesh (i.e.) since the fall none ever that was mere Man could keep it, so it was invalid to Justify: then it follows, God sending his own Son in the likeness of sinful Flesh, &c. That the Righteousness of the Law might be fulfilled in us. By Christ coming in the Flesh, and being a Sacrifice, the Law was Answered in us, he having our Nature, and being our Head and Surety, in our Room, and the Law is not fulfilled by any other, nor in any other way: thou sayest in one place of thy Book, that thou hast known the Scriptures from a Child. O! that thou hadst but understood this one great place of Scripture, thou wouldest never have turned Quaker.

B. And that the Anointing was in them, and was their Teacher, and that it was Truth and no Lie.

Reply. May not this be true, and yet the other Doctrine also? The Spirit here spoke of, is in all the Saints, and is their Teacher, what then did the Spirit therefore dye for the Church, shed its Blood on the Cross, was that made under the Law? is there no distinction to be made betwixt Christ and the Spirit? Is that which the Spirit works in the heart of a Saint; that very self-same work and suffering, and Obedience which Christ acted and sustained in Judea, and at Jerusalem? we are for inward Righteousness, but this is not complete enough to justify us.

B. And was he not their Righteousness, Sanctification, and Redemption.

Reply. In this Scripture these two, viz. Righteousness and Sanctification are plainly distinguished, which thou wouldest confound, we have both from Christ and by him, but they are not both one.

*Q. How their Salvation was wrought in such fear and trembling, and
that was God which wrought in them to will and to do of his own good*

Reply. As to the first of these, we shall have an occasion to mention
when we come to that part of the Book wherein he goeth about to
show all God's people to have been Quakers. The other is true, and
shows God's working in us, both to will and to do every thing that
is good; but yet neither our willing nor doing by his enabling of us, as
Righteousness that Justifieth us in the sight of God. These are all
Arguments to prove we are Justified by a Righteousness within, not
without, how strong they be, let the Reader Judge.

After some Repetition of my words in the Epistle, viz. Of Christ's
dwelling amongst us, and that I said, we eat his Flesh and drink his Blood,
we have Christ both within and without, &c. Thou Paraphrastest

*Q. Now if Jesus Christ dwelleth in you, doth not the Saviour dwell in
me? and if you eat and drink his Flesh and Blood, is it not then in*

Reply. The Saviour Christ is in us by his Spirit, but yet neither is
the whole person of Christ in us, for he is Man as well as God: this
Union doth not confound our Person and his Person, nor our Actions
with his, but they are distinct, neither is this In-dwelling and Union
the Righteousness that Justifieth us; we eat and drink his Flesh and
Blood by Faith, to have the benefit of his Obedience, Sufferings, and
Death, the Spirit causing us to trust to the Merit of them as Sinners;
yet the Flesh and Blood of Christ is not in us, unless the Quakers
turn Carpenters, that asserted that they did really eat the sub-
stantial Bodily carnal Flesh and Blood of Christ; or Papists, that assert
the very Flesh, Blood, and Bones of Christ are turned into the Bread,
or rather the Bread into the Body of Christ. Yet the Quakers have
asserted this, that the Man Christ is within us, meaning nothing but
the Light within, but of this before. Thou intimates thus much here-
tofore, that the Flesh and Blood of Christ is nothing else but the Light
which is in every carnal wicked Man.

In the close of Pag. 36. *Q. Would not this be madness and folly for
Paul to say, I count all loss and dung, that I may win Christ, and that
I may be found in him, not having those Gifts and Vertues which the Spi-
rit of God worketh in me?*

Reply. I query and Answer plainly, whether those Gifts and Ver-
tues of the Spirit which he had within him, were not his own Righte-
ousness

objects, (viz.) his own Faith, Love, Humility, and Prayers, Tears, Fasting, that proceed from hence? were they not his own? was Christ, or *Paul* that Believed, Loved, Prayed, &c? all the Logick thou hast, *Billy*, cannot gainsay, but that it was *Paul* and if so, there was not madness and folly to say, but the Wisdom of the Spirit of God taught him so, viz. That he would be found in Christ, not having those Gifts and Vertues that the Spirit had wrought in his Mind to justify him in God's sight; for there are defects in all these Gifts, Faith, Love, &c. and in all our Holiness; and remember, God chargeth his Angels with folly, and might well have charged *Paul* with Madness and Folly, if he had trusted to his own Righteousness to justify him in his sight: I wish thou wouldst see thy own Pride, Hypocrisie, Ignorance, Pharisaism. Answer any of you: Could ever *Paul* have the least reputation to trust to his Pharisaical Righteousness after he was converted? then surely it was this Sanctified Righteousness he here speaks of, which he saw would come short to justify him, but thou art otherwise misled (as it's said in *Phil. 3.* by *Paul*) God reveal it to thee in due time many of us were thus minded for some time, but now through enlightenings we follow *Paul's* example in this Truth, and are like-minded with him herein.

B. And page 11. Thou sayest, viz. *The Quaker gets about to make his own Righteousness stand: yes, and blame him not, if it consists in the Gifts and Vertues that the Spirit of God worketh in his mind, how is any a true Christian without these?*

Reply. Thou hast said more here through thy ignorance of the Righteousness of God, than thou dar'st stand to: dar'st thou say that thou wouldst stand or fall before the infinitely Holy God, and have him deal with thee for ever in his exact Justice, according as thou hast been found in the most holy Exercise of any of the Gifts and Vertues of the Spirit speak. The Prophet saith, *Enter not into Judgment with thy Servant, for in thy sight shall no Man living be Justified*, *Psal. 143. 2* but here is a Prophet saith, Thou mayest, Lord, to the utmost Judge me, for I have Gifts and Vertues enough of the Spirit in me to justify me in thy sight. In *Psal. 130. 3*. The Psalmist saith, *If thou Lord shouldst mark iniquities, O Lord, who shall stand?* Yea, saith this Pharisee, but I shall, and my Righteousness too, for it consisteth in the Gifts and Vertues of the Spirit: and let God mark Iniquities never so narrowly, I shall do well enough. *Jab* a perfect and upright Man speaketh on this wise, *Chapt. 9. 2. How shall Man be Just with God, v. 3. If he will contend with him, he cannot answer him one of a thousand.* But here is a perfect

the true faith, Man may be Just with God, and if God doth con-
 sider him, he hath the Gifts of the Spirit which Job belike had not, and
 his Righteousness shall stand; and thus W. B. can Answer God every
 day in every thousand that is laid to his Charge. *Ps. 13. Whom though I
 am Righteous, yet would I not Answer, but make my supplication to my
 God, yet, v. 21. Though I were perfect, yet would I not know my Soul;
 v. 30. 31. Though I wash my self in Snow-water, and make my hands
 as if I were clean, yet shalt thou plunge me in the Ditch, and mine own
 Cloaths shall abhor me.* But W. B. faith, he will Answer God in this his per-
 sistent, and this shall be his Answer, viz. That his Righteousness
 shall stand, and he will know his own Soul thus adorned, and let God
 judge him if he can, he will adventure it: *The Heavens are not clean in
 his sight, the Scripture saith in the Book of Job; but Baylies Righteous-
 ness is clean in God's sight. He chargeth his Angels with folly: no mat-
 ter for that, Bayly cannot be charged, for his Righteousness consists in
 the Gifts of the Spirit. But have not the Elect Angels the Gift
 of the Spirit? But it's likely not in such a Degree as this Man,
 they have more mixture of evil in the exercise of them than this
 Bayly: I err not in calling thee a bold proud Man for this saying,
 will give thee a Testimony out of *Fores Monuments*, of one of the
 Baylies, see how it agrees with thy Doctrine, in the third Volume, pag.
 106. Anno 1555. in a letter of Robert Samuels, written to the Christi-
 an Congregation, declaring the Confession of his Faith, these are his
 words, viz. All the Works, Merits, Deservings, Doings and Obedience of
 Man towards God, although they are done by the Spirit of God, in
 the Grace of God, yet being thus done, be of no Validity, Worthiness,
 Merit before God, except God for his Mercy and Grace account them
 worthy for the Worthiness and Merit of Christ Jesus, &c. And thou
 contradicst thy Brother John Crook, who in his words acknowledgeth,
 that he looks to be accepted not for works of Righteousness that he had
 done, not for the works fake only, though wrought by the Spi-
 rit, yet here that which is wrought by the Spirit must justify us in
 God's sight, otherwise thou sayest nothing; for we say that none are
 true Christians without the Gifts of the Spirit, but yet these do not
 justify them in God's sight: Justification and Sanctification go hand
 in hand, our state and Relation is changed, there is justification & our
 Renewal, there is Sanctification, the Gifts of the Spirit and Regenerati-
 on flow from Justification; in order of Nature, though not of time;
 we are Justified before we are Renewed, forgiven before Sanctified.*

Pag. 37. I cannot well pass over one passage in *Baylies Rallery*, saying,

that I am like Jannes and Jambres, that wisefool Moses, proclaiming fully, a Phrase used frequently by the Quakers.

Reply. After that lofty Anti-evangelical Speech, that he had used before, touching his own Righteousness how it must stand, it will be amiss to cast our eye to the Scripture where this is mentioned, 1 Tim. 3. 8. and view that sort of Men there described, and see if they were not Quakers, if of any sort, v. 2. Boasters, proud, Blaspheemers, v. 3. fierce, despisers of them that are good, v. 4. Heady, high minded, v. 5. Having a form of Godliness, denying the Power, v. 7. Ever learning, never coming to the knowledge of the Truth v. 8. Men of corrupt minds, of no Judgment concerning the Faith. These were they that were Seduced, which did resist Pauls Doctrine, as you may read in this Chapter.

B. And it is known to thee and all the world, that the Quakers were other Righteousness to be Justified by, but the Righteousness of Jesus Christ, the Righteousness which is of God by Faith in him.

Reply. But now it is too late to deceive with these good words. See your cunning Craftiness, this Righteousness of Jesus Christ that you plead for, he is only the Author of, not the Subject; it is need his Person according to your Divinity, but in our Person, it is nothing but Sanctification the Quakers think, nay, nothing but an Obedience to the Light that every Man hath.

B. According to the Scriptures of Truth.

Reply. But yet not worthy to be the Quakers Rule, its well we call these Scriptures our Rule, which are owned by the Quakers to be Scriptures of Truth.

B. And yet desire that the Gifts and Virtues, that the Spirit of God works in our minds, may stand.

Reply. But why dost not thou speak out? do you desire that they should stand for Justification?

B. Had not Gamaliel more Wisdom, and Patience, &c. Who said, if the Work, that of God is would stand, and they could not overthrow it?

Reply. That work was the Preaching of this Doctrine that we assert, as thou mayst read in Acts 3. 30, 31. The Death of Christ and his Exaltation, and Repentance, and Remission of sins through him, which Doctrine ye do plainly oppose, and instead of Jesus of Nazareth ye set up Nature in his stead; and say,

B. Man's own Righteousness is Rotten, and must fail, as in the last page of your Book.

Reply.

The young Man speaks this of a Righteousness that some go to set up in opposition to the Righteousness of Christ, appealing (which is true) that there is no Christian that hath any degree of an inherent Righteousness, but is so much enlightened, that he is in the way of Justification by the blood of Christ: whoever then hath any such thought, to make inward Righteousness to stand for Justification, have indeed no true inward Righteousness, but its merely rotten; they never had the Spirit aught, nor Faith, how can their Righteousness be but Rotten; though indeed comparatively to Christ's personal Righteousness, all Righteousness is but Rotten; in that there is mixture of the Flesh, in the exercising all the parts of it, though the Spirit of God be holy and pure that is the Author of it.

Who is Antichrist now, W. H. the Quakers, or else? Read 1 John 2: 4. and consider.

My. It's well W. B. If thou wouldest stand to the Test of this Nature: have you confessed, that Jesus Christ is come in the Flesh? which of the Quakers (you will say) ever denyed the History? Is not the Devils own the History to be true? yea, they gave their testimony, *That he was the Son of God*, Mat. 8. 29. Then this is not enough, there must be something more; Now surely, Christ's coming in the Flesh was for some end, some great end; we ask what it was? Was a propitiation, or only as an Example? if you think that Christ did not to offer up himself as a Sacrifice to atone Justice, and so to exonerate sin, you do deny Christ to be come in the Flesh. Again, how become of that Flesh? we say it's in being still in Heaven, Christ is still, hath the Nature of Man in Union with the Godhead; but when you to try up a Light in every Man to be the Christ, the Son of God, and so to overturn the Manhood of Jesus, you plainly deny Christ to be come in the Flesh: he is come in the Flesh in Man's Nature, you say, but that Nature is vanished, you conceive, and Christ without his a great Idol, as Pennington writ in a letter to Cobbet. And must the Manhood of Christ ever be seen again? no, we are called Gazers and Quakers, that speak any such thing. Why, but surely this is implied in this comprehensive Character, viz. Christ to be come in the Flesh: Is not he in that Nature to Judge the World, *Acts 17. by the Man whom he hath appointed*? was not this one end why he took it? but the Quakers deny any second coming, but that coming to the Spirits and hearts, in Obedience to the Light: now who is Anti-

Daily. To deny the Propitiation, Satisfaction, to say there is no Justification, No Remission of sins, indeed no Resurrection of Christ, (For if Christ had no Manhood now, how can we say his Body rose, what became of it after the Resurrection) no Ascension, no Intercession, no second coming, therefore by all my discourse with them, and perusing of their writings, I believe it thorowly, and believed it when I writ, and write then deliberately, calmly, and so do now, and am willing to say of your Faces, in the most solemn publick Meetings you have, to make it good, that your Doctrine is Antichristian, and in Diametrical opposition to the Apostles Doctrine.

B. For we can prove our Doctrine to be parallel with the Doctrine of the Apostles, and Christ himself, by the Scriptures of Truth.

Reply. I suppose thou meanest that the Doctrine George Fox brought out of the North, is of equal authority with that of the Apostles Paul, Peter, and John, what-ever it was, nay with that of Christ, that George Fox was as infallibly inspired as any of them thou judgest in this 38. Page, the Reader may take notice of this passage.

B. Testify for God, you call his true and faithful Witness in you and Drail.

Reply. Is this one of the Testimonies that the Quakers give to God to testify to a Lye, a plain Lye? Where do we call his true and faithful Witness in us the Devil? The Devil (the young man said) had two Cards to play, which were Objections, &c. The sum is this viz. He was tempted once to be loose upon the breaking in of Light, and again to despair upon misapprehension, that only sins to the end of Conversion were taken away by the blood of Christ. Now what is it but the Devil, that would drive Souls either into Looseness or Despair? but how any can say, that he calls the Light within the Devil from hence, I see not. There is only thus much in it, that after he undecieved him, and had shewn him that the Light within was not the Christ, nor sufficient for Salvation, but rather misguided him in several things: and then the Spirit of Jesus did truly lead him to the right Christ, and gave him some sound knowledge; then steps in Satan with his Temptations to blind and mislead him. Thou mightest well say, that when-as it is writ, That Christ spake to Peter, Get thee behind me Satan, that was the Light within, Christ calls it Satan. When he told Peter that Satan had a desire to winnow him: (1. v.) the Light within, the true and faithful Witness he speaks this of.

B. It's the Word of the Lord unto you all.

And yet quarrels with us, for calling the Scriptures the Word

And thou W. H. saist, the Quakers catch many simple hearts, and bring them in perfect Popish Slavery and Bondage: and callest them Fools, and Seducers.

This hath been made good abundantly in the Answer to Crank, he takes notice of the same thing: and here is not a word spoke, to any purpose, to invalidate my Charge. Let the Reader peruse my Lines, which would be tedious to transcribe: Only pag. 39.

The Papists would Condemn and Judge thee to be an envious Hypocrite, should these Lines come to their hands, who are as opposite to us (in Religious ways of Worship) as Darkness to Light.

Let the Reader take notice, that here Bayly hath shewn as much ingenuity as in any part of his Book, in that he doth tacitly imply, the Papists and Quakers agree in Doctrine: It's only in Worship they are Opposits. And what agreement there is, may be seen in Parallel.

And are rebolly without with thee in their dark imaginati-

Thou mayest see that many of the Papists are for Mental, Passive Unions; a State of introversion; attendance upon the depths of the Spirit: internal Solitude: Thou art mistaken here thou mayest learn many brave mystical words from Mr. [Name] that speaks frequently of the *Deiform fund* of the Soul.

And again sayest thou, If ever Satan was transformed into an Angel of Light, It is in this People: and sayest they swarm like Locusts, and have an Impudent Enemy to deal withal.

There is not any thing said by thee to take off this Charge: Only, thou askest what evil the Quakers have done me? how they can be my Enemies? promistest that if they have wronged me, that I will right me. I know what I have said is true; and withal that I am not and wrong that the Quakers have done me in their Railings, and Language to my Face, behind my Back, the false Reports they have spread of me, may easily be passed over, in that I see it is their way to deal so with all their Adversaries; but their greatest crime is, in Adulterating the Gospel, perverting Scriptures: Their foolishness, Joashome Errors, whereby they offend the Ears and the hearts of all the Godly in the Nation. And if you should ask me and others herein, it would be well, if thou and John Crook, and

and George Whitehead and William Penn, would write Books of Repentation in unfeigned Repentance.

B. For it is Christ in them, the Hope of Glory, which thou hast blasphemed, who is the true Light that lighted every Man that cometh into the World: to whom all the Angels must bow.

Reply. Now I thank thee for this plain Testimony: If you would always thus plainly speak out, thou wouldst the people loath you, and spew you out: but thou wilt deny thy words again.

Here Reader, thou seest the Light within, which every Heathen hath, and every Man living, that cometh into the World, is, according to Bailly, a person, and the very Christ. He that was Preached among the Gentiles; that hath Riches of Glory treasured up in him: that is both the ground and cause of all the hope of Salvation that any hath: That all the good Angels must Worship; and do Worship. And all the Devils are subject to him. No wonder a few Quakers worshipped the Light in Nails: For all the Angels ought to Worship it. No wonder thou chargest me with Blasphemy, for saying that the Light in every Man was not the Christ of God; when-as thou hast made it thy God, and Worshipt it: if this be true thou hast said lies, I am justly Charged by thee. But art not thou Bailly, guilty of Idolatry, and wouldest make all the elect Angels Idolaters with thee? I charge thee with Idolatry; and it will lie at thy Door; and thou canst not extricate thy self.

B. As for their Swarming which thou enviest, it's not like Locusts, but is thy mistake. But as the Stars of Heaven, and as the Sand upon the Sea-Shoar, shall the Seed of Abraham be, who rejoiced to see Christ day.

Reply. I envy you not for your Multitudes: neither writ I that I Envy; For I have said it to several Quakers; that no other is to be expected, but that this Gangrene, Leprosie, Plague, will spread and Error runs like Wild-fire. Christ's Flock is but a little Flock, that prevails but slowly, If there be ten, yea a hundred turn Quakers, for one Christian, it's no more than what I look for.

B. If I had used such a Phrase as thou usest here, thou thyself wouldst have laughed at me: and the Reader may well smile at thee. That the Quakers swarm like Stars: and swarm like the Sand upon the Sea-Shoar. Swarm surely is a word properly used to Vermin, not inanimate Creatures, and so better to Locusts than Stars. Locusts are living Creatures, gendred of Corruption, and who are they that are made up of all the Corrupt Errors that have been these many

Isa. 30. 3. It's said of the Locusts there, that they came out of the Smoke that arose out of the Bottomless Pit: Which Pit is surely Hell. All Error ariseth from Hell; and is as smoke, stinking, offensive, burning. Now what a Smoke of Error has been in this Nation for a long while; and who are they that have come out of the Smoke, like locusts for number? *v. 7.* It's said, *That they were like Horses prepared for the Battle*: What Boldness, what Courage, what Rushings into sufferings, and Dangers and Oppositions, hath there been in this people, wherein they vainly Glory? *V. 10.* *They had Tails like Scorpions*: What a sawning, flattering, insinuating way have they in their persecuting people to them? *But there were Stings in their Tails*: O what Torment, Poyson, Wounding and Death to the Soul, is there in their words! And hath it not been so? As in this place of the Revelations, it's said, that *the Grass, the green thing, the Tree, (i. e.)* The Living, fruitful, Established Christian, have not been hurt by them: They were wounded none of them: Only those that had not the *Seal of God* on their Foreheads. If it were possible the Scripture saith, they would have the very Elect: but it is not possible.

Q. And as the Sand upon the Sea-Shore, so shall the Seed of Abraham be.

Reply. Whoever have not the Faith of Abraham, cannot be the Seed of Abraham.

Q. Who rejoiced to see Christ's day, the true Light, &c.

Reply. Abraham had that which thou callest the true Light, when he was an Idolater; and therefore this rejoicing to see Christ's day was by Faith, that a certain time would come, of the Messiah's being born of his Seed; Abraham's Seed according to the Flesh, it being promised by God, *viz. In thy Seed shall all the Nations of the Earth be blessed*: Not, *W. B.* as thou thinkest, to see the Day of George Foxes teaching this Error of Quakerism in the North?

Q. Pag. 40. Now to return to some more of the young Mans Words: Is. 47. Where he speaks of another Light which every Man hath not; by which he saw Salvation by a person wholly without him; whose Righteousness being imputed to him: Is this like Scripture Language, which ye call the Rule? See more of your Confusion and blindness. Did the Apostles of Christ preach a Light that every Man hath not.

Reply. There be two or three things put together here, with which thou art angry.

1. That there is a Light that every Man hath not.

2. That there is a Righteousness imputed.

Q

3. That.

3. That Salvation is from a Person wholly without: which are all Truths; and I am ready to defend them.

The First thou begins with, and asks, Whether the Apostles of Christ did Preach a Light, or of a Light, that every Man hath not?

1. Now I assert, and will make it good, that the Scriptures do frequently speak of a Light that every man hath not: (*Jude 19.*) Natural or Souly, *not having the Spirit.* Now the Spirit is Light; and he that is but a Natural Man hath it not: Then this Scripture speaks of a Light that every Man hath not. *John 14. 17. The Spirit of Truth whom the World cannot receive:* If the World, (*i. e.*) Worldly Carnal Men cannot receive it; be sure they have it not. *Luk. 8. 10. To you it is given to know the Mysteries of the Kingdom of God; but to others in Parables; that seeing they might not see, &c.* Now here is a Light that the Disciples had, which the others had not. *Matth. 13. Thou hast bid these things from the Wise and the Prudent, and hast revealed them to Babes:* Then the Wise and Prudent to whom the Father reveals the Heavenly things, want this Light that other Babes have. *Isa. 60. 1. Darkness shall cover the Earth, and gross Darkness the people: but the Lord shall arise upon thee; and his Glory shall be seen upon thee.* A Prophecy of the Church that should be in Gospel-times: All excepting these, he saith, will be in Darkness: as *Gobeen* had Light when all the rest of *Egypt* were in Darkness. Here is a Light that the Church hath that none other hath: This Light that they were to have in a distinguishing way, was the Spirit in their Hearts, and Gods word in their Mouths: According to God's New Covenant; *Isa. 59.* and the last verse, *As for me, this is my Covenant with them, saith the Lord, My Spirit that is upon thee, and my words which I have put in thy Mouth, &c.* When thou writest, be sure thou omit not answering these Scriptures plainly, or else Recant for saying, that it is a strange erroneous Doctrine quite contrary to the General Testimony of all the Holy Men of God in all ages.

B. saith, *What is that other Light, beside the true Light? That it may be known distinctly, according to plain Scripture?* And in the next Paragraph if you are not able to give us an account of this Light which every Man had not a measure of, we shall justly Judge it to be a meer, dark, and vain Imagination of your own Brains: and asks in p. 41. *Whether every one hath two Lights in him? And whether they differ in degree only or in kind & nature?*

Reply. This is something worth while to Answer to. I am glad following thee step by step in every line: that I have brought thee hither. It had been fair if thou hadst promised, that if in any plainness

lay down this thing thou desirest, and Answer thy Objections; that thou wouldest have left the dark, vain Imagination of thy Brain, and own this to be a Truth; and ceased thy Quakerism.

1. I Grant that there is a Light in every Man; a spark remaining in every Man of that Light that *Adam* had in a full Flame before his Transgression in his time of Innocency.

If ye ask me what it is? I Answer, some Principles of Common Truth, fixed in the Mind of Man.

2. What can it effect? How far can it go?

1. By this, Man may know some Divine things: viz. That there is God; and that he is to be Worshipped: Therefore, every Nation hath had some kind of Worship.

2. Hereby, Man may discern betwixt some Moral Good, and Evil. The Heathens saw hereby Murther and Adultery to be Evils; and therefore made Laws to punish those that were guilty of them.

3. Man may hereby, and by the help of Conscience and the Common restraining Power of God, be kept from many Evils; and do many Duties that lie before him, for the profit of his Neighbour, for the good of the Society or Common-Wealth wherein he dwells: for this one thing he seeth by it, viz. the Judgment of God (i. e.) Justice to punish sin; and this makes him fear.

4. From this Light, is that power in Man, which he feels, of condemning and excusing. He may know many things to be good, and his duty to do them; now, when he doth according to this knowledge of his, reflecting upon it, he hath Peace; his Conscience will be quiet: if not, there will be trouble through the many reasonings that will be in his mind; and fear of Judgment.

5. This Light is greatly helped and increased by the consideration of the Works of Creation, *Rom. 2. 19, 20.*

6. More by the reading of the Scriptures, hearing the Word preached, converse with Christians. And let it be noted, that the Quakers by the Improvement of the Light, this way; though they will not acknowledge it. In *India*, we hear but of little Improvement of it.

7. Many that live not up to this Light, will be very inexcusably Condemned.

8. And those that walk according to it, doing some things contained in the Law, do shame, Judge and Condemn those that pretend to Christianity, and yet live not in Righteousness and Sobriety. *And shall not Uncircumcision, which is by Nature, if it fulfil the Law, Judge those who by the Letter and Circumcision, do not transgress the Law, Rom. 2. 27.*

Quest. 3. What can it not shew to Man?

1. It cannot shew to Man, how sin came into the world. None of the Heathens ever spoke of this, it is known only by the Revelation of the History of it, in the Scriptures.

2. It doth not shew to Man, neither can it, that the first motions to evil in the heart, (though not consented to,) are sin. None of the Philosophers saw this: *Paul saith, Rom. 7. 7. I had not known Lust (i.e.) Concupiscence, Desire; (to be sin, he means) except the Law (That is, Moses Moral Law) had said, thou shalt not Covet, or desire: He knew it not by all the Light of Nature within.*

3. It doth not shew Unbelief to be a sin: a slighting and contemning, and rejecting Jesus of Nazareth, as the sealed Mediator, *John 1. 8. He (i.e.) the Comforter, shall convince the World of sin, because they believe not.* Now this is plain in the Quakers; who following the Light, do so much condemn the Person of Jesus, and his Righteousness.

4. It shews not to Man, some Moral Evils. The Heathens saw not Fornication to be a Sin, by all the Light they had: *Poligamy* was not accounted a sin by them: Nor *Revenge* a Sin: Nor *Vain Glory*.

5. It doth not shew the right way of Worship, that is by Scripture-Revelation only: Therefore the Heathens always ran into Idolatries and false Worships.

6. It will not shew to Man, the necessity of the New-Birth. Every Man while in his Natural State, knoweth not hing of this: It is a Riddle as it was to *Nicodemus* that had more than the Light within, the Light of the Scriptures.

7. The Mystery of the Redemption of Man from the Fall, by the Sacrifice of Christ; It's utterly ignorant of it, cannot see any thing of it; nor shew it to Man. But this seems foolishness to Man, the Doctrine of being saved by the Cross of Christ. It was so to the Greeks and is so to the Quakers at this day. None of the Heathens therefore spoke any thing of Redemption by Christ; if they did, they had it from *Moses Writings*, and the *Prophets*. No, these things are too high: 1. That very God, should become very Man. 2. That a Virgin should bring forth. 3. That by giving up that Body that he took into Union with himself, unto Death, he should make Atonement to God's Justice; and expiate for all the sins of all those that were given to him. These, Man that hath no more than the Common Light, cannot, will not receive.

1. The Resurrection of the same Body, is a thing that this Light will discover. It is only the Scripture-Revelation. The Heathens knew nothing of this; but it was a scorn to them; Jesus, and the Resurrection. And the Quakers, attending to the Light within more than the Scriptures, do err as to this Truth and gain-say it.

2. It cannot shew, That the Soul of a Saint is immediately with Christ upon the departure from the Body: nor indeed, any thing of a saint's state. This must be known by Scripture-Revelation: According to that 2. Tim. 1. 10. *Life and Immortality was brought to Light through the Gospel.*

3. There is a Light that every Man hath not, but is peculiar to the Saints: Those that are born again, and converted from their fallen Estate and condition; and put into another state, through Christ Jesus. This we have proved before, from the Scriptures; only will add thus much, viz. *God suffered all Nations, it's said, to walk in their own ways, Acts 14. 16.* but had at that time a people Israel, in the midst of the Nations; Of whom he said, *Psal. 147. He shewed his Word unto Jacob, his Statutes and Judgments unto Israel: he hath not dealt so with any Nation; and as for his Judgments they have not known them.* Here it plain, he gave Light and Knowledge to Israel, and suffered others to walk in their Natural blindness.

4. This Light is at the same time in a Saint, with the other; that is saving Light.

5. This Light is a true Light, as to it's kind and Nature; as far as it will reach.

6. But that this Light that every Man hath, and that we speak of which every one hath not, are two different Lights, as to kind and Nature; and not only as to Degree; as the Quakers would have it; I prove as followeth.

1. If the Roots from whence these two Lights do spring be different, then the Lights differ in Kind and Nature: But the former is true, *Ergo*

Christ as a Creator, is the Root and Fountain of this, that every one hath; but Christ as Mediator, is the Root of the Light that the Saints have. I prove that the Light that every Man hath, is from Christ only, as Creator.

If whatever Adam had in his State of Innocency, was only from Christ as Creator; not as Mediator: Then this Light that every Man hath, is only from thence: But the former is true, *Ergo*

If the Light that every Man hath, be only a remnant of that true Light that *Adam* had in Innocency : Then the consequence will hold : But it is only a remnant, &c. *Ergo*.

If it be nothing but Nature, then the *Minor* of the last Syllogism is true : viz. that it is nothing but a remnant of the Light that *Adam* had in Innocency : But it's no more than Nature ; which I have proved before.

Argument 2. If the Light that every one hath, differ only in Degree, and not in Kind from the Spirit of Regeneration, then the most wicked ungodly person may be said to be truly Gracious, and Sanctified, and Regenerated ; though not in such a high Degree as a Godly one. For the smallest Wire of good Gold, is as truly Gold as the whole Woe, though not so much : Water hot in the second or third Degree, is as truly hot, as that which is hot in the sixth or eighth Degree. He that is strong in a less Degree, is as truly strong, as he that is in a greater Degree : But what a ridiculous thing is it, to say, that the most wicked Man is a true Believer ; a true Saint ? When-as he is so far from that that he is not truly Moral and Civil ?

3. If they differ only in Degree, then a Regenerate Man and an unregenerate, differ no more from one another, than a Babe in Christ, and one strong in Christ : — But to say this is false, *Ergo*.

4. If having the Light within, be consistent with all manner of Wickedness, and continuing in it to the end ; but the having of the other Light is not : Then they surely, differ in Nature and Kind. But the former is true : as all see and know daily. Many that have the Light within, which the Quakers speak of, are Wicked, Ungodly, and continue so to the end. None that have the Spirit of Regeneration, are so, and continue so : They may fall into sin, but do not continue in it ; nor make a Trade of it. *He that is born of God cannot sin ; because he is born of God, 1 John 3. 9.*

5. If a Man may have the Light within which the Quakers speak of, and yet be dead in Sins and Trespases ; but not the other, but must needs be spiritually alive ; in that it is the Principle of Spiritual Life, then they differ in Kind. But the former is true : For every one hath the Light within : the Quakers grant ; But every one is not Spiritually alive ; but most dead in sins and Trespases : *Ergo*.

6. If those that have the Light within which the Quakers speak of, may go to Hell with it : and the damned in Hell have it still in them, then they differ more than in Degree. But the former is true : Otherwise what is that which accuseth in Hell, and condemneth in Hell ?

Answer

But now to say, that any part of the Spirit of Regeneration, Adop-
tion, goeth to Hell; and is in the Damned, would be ridiculous,
blasphemous; Ergo.

If Flesh and Spirit differ more than in Degree, then these two
do: But surely, Flesh and Spirit differ more than in Degree;

All the Light that every Man has, as he comes into the World;
Flesh: *John 3. Whosoever is born of the Flesh, is Flesh.* Now
Flesh and Spirit are so far from being of the same kind, that they are
contrary one to another; and lusteth one against another.

Baily. If thou writest again, Answer these Arguments fairly; then thou
wilt go far to reduce me to thy mind in this point; if it were possi-
ble to forget my experience: Who knew a time, when the Lord gave
Light; which I perceived by its workings and operations in me,
of a different Kind, from that which I had from my Childhood.
In this point, appeal to any that have had experience of the work
of the New-Birth upon their hearts.

*Arguments that Baily offers; to prove, That every Man hath
the True Saving Light: And that the Light that every
Man hath, and the Spirit of Regeneration, differ not in
Kind.*

HE saith, That *John* did testify, That it was the true Light that
Lighted every Man that cometh into the World, *John 1. 9.*
He adds, That all Men through him might Believe.

Reply. We have opened this Scripture, and given the sense of it;
it's nothing to the Quakers purpose.

The next Scripture for Proof, is *Tis. 2. The Grace of God ap-
pears unto all Men.* Here *Baily* saith, *Paul* is as large in his Testimo-
ny as *John*.

Reply. I think so likewise: they do agree in their Testimony every
way, and one is as large as the other. But neither of them in these
Scriptures that have been brought, speaks a word of the Light within,
that every Man hath. As to this last Scripture, this infallible Man
utterly mistaken in the reading of it, as before p.

3. Scripture, *This is the Condemnation, That Light is come into the
World, &c.*

Reply.

Reply. This is spoke of the Person of Christ; the Fountain of Light; and of his coming into the World; when the Eternal Word took Flesh.

Argument 4. And the wicked Sloathful Servant was not condemned because he had not a Talent; but for not improving of it, according to his Masters requiring.

Reply. The Conclusion from hence must be this; Therefore every wicked and sloathful Servant, hath a true and saving Light, and is of the same kind with that which the best Believer hath. Then let us see what Talents these were, that are spoke of, in those three places, *Matth. 25. Mark 13. Luke 19.* Are we not to understand by these Talents, those Offices that Christ did appoint in his Church; and Gifts to discharge those Offices? This will appear if you consider in *Matth. 25. For the Kingdom of Heaven is as a Man Travelling into a far Country, he called his Servants, and delivered to them his Goods. Mark 13. 34. He said, Taking a far Journey, and left his House, and gave Authority to his Servants, and to every Man his Work.* What could this going a far Journey be, but Christ's leaving this World, upon his Ascension, going to Heaven? And compare *Ephes. 4. 8.* with this; It's said, *He ascended and gave Gifts*, and tells us there, of what kind; viz. Prophets, Apostles, Pastors, Teachers, &c. Officers in the Church, &c. as we said before, and Gifts to discharge those Offices: So then these Servants to whom he distributes these Goods are not all Men in the World, as thou Baily wouldst have it: For he calls them his own Servants; in his House; but they were such certainly, that were in a profession of the Gospel, and had Evangelical Gifts bestowed from Christ upon them, for the use of their Brethren. That these Talents cannot be any Natural Gifts, which all have; and of which sort the Light within, will appear presently:

1. They were such Talents, upon the Improvement of which there was Eternal life given: p. 21, 23. But now Eternal Life is not given upon the Improvement of any Natural Gifts. For then, that which is Natural would be saving which we have disproved before. p. 112.

2. In v. 30. It's said, That the Servant that did not improve the Talent was cast into utter Darkness: Was not that Hell, think you? to be damned? Yes surely. But now God doth not damn all, and send them to Hell, that do not improve their Natural Gifts, the Light within, &c. No, for the Lord we read, converted many that sinned against the Light of Nature and Conscience; and doth so daily, by

Grace. To worship Idols, Stocks and Stones; to abuse themselves with Mankind; to be Drunkards, &c. are all against the Light of Nature: But these things the *Corinthians* were Guilty of; 1 *Cor.* 6-9. upon the Grace of God coming, they were Converted, Washed, Sanctified; and were not thrown into utter darkness. This was done for them when they were not improving the Light within; but sinning against it to the utmost.

It is such a Talent, that this is said of it, viz. *From him that is not shall be taken that which he hath.* Now if this was to be understood of the Light within every Man, then it must be taken away upon the non-improvement of it; and if so, then must every one it's owner from, cease to be a Man, or become a Mad-Man. For if the Light be Nature; and if Nature be taken away, Man ceaseth to be a Man, and is not fit for any Society of Men; will become as a Brute, not discerning betwixt Good and Evil; and be a Fool or Idiot. But this we do not see: many ungodly Men that do not turn Quakers, yet are not Fools; many that have been Quakers fallen from them to Loosefess and Debauchery, yet not Idiots. Why then *Baily*, this Scripture is nothing to thy purpose. The Slothful Servant was Condemned, and justly, because he did not improve his Talent; but it will not therefore follow — That this Talent was the Light within every Man; and the very same in kind with the Spirit of Adoption and Regeneration, as thou sayest.

I have, Reader, more fully opened this Scripture, because it's a Scripture that they often make use of, and pervert.

Baily, But if all Men are not Lighted with the true Light, then some have no true Light.

Reply. All Men we grant, are lighted with the Light of Nature, which we speak of; and that it is in its kind a true Light, we have granted: So that the Inference should have been this, viz. Therefore some Men have no true saving Light; and that we have proved to be true.

Baily, Then why should such be Condemned, that are so miserably deformed? Is this equal?

Reply. Who art thou, poor crawling Earth-Worm, that should reason with God; and call him to an account for his matters? I ask, in order to satisfy this bold Question, whether any carnal Man doth, to the utmost height, at all times, obey the Light within? If not, God then is Righteous in Condemning him. If thou Object, viz. That we say, It is not sufficient for Salvation, so that one will be miserably

deceived if he trusteth to it: and hath not a better Guide. I say, God is not bound to give his Good Spirit to any but: no Law obligeth him: He certainly may do with his own as he will.

Object. But Man hath not power to come up to that which is required.

Answer. If Man hath lost his power of obeying, God hath not lost his power of Commanding: and he may justly demand that of a Man which he hath willfully lost, and deprived himself of. In a Word, God condemneth none but those that have freely run on in sin and in penitency to the last. And this, *Bailly*, is Equal and Just.

Bailly. But if all Men are lighted with the true Light (as I Believe) then by your Doctrine, some have two Lights; another Light besides the True Light.

Reply. It's no absurdity at all to say, that two Lights of two kinds and natures, may be in one and the same Soul, at one and the same time: As the Light of the Sun and Moon are seen at one time in the Air.

Bailly. If it be of another kind; (speaking of the Light that the Saints have;) then it must be a false Light; because the other is a true Light.

Reply. We have granted, that the Light every Man hath is a true Light, in its kind; and so is the other true, in its kind: Both may yet differ in Kind from one another. The Light of the Moon, for apprehend, differs in Kind from the Sun's Light: Yet the Light of the Sun is not false, because the Moon's Light is true. An Ass differs in Kind from a Man; yet he is as true an Animal as a Man. Here is the strength of Argument I can find. Let the Reader now judge, who is guilty of confusion and blindness.

Bailly. And after thy confused Prayer, p. 11. to Christ in thee, and Christ in the Heavens, and by and in the Spirit, (as thou thoughtest) thou sayest; several weeks was I in this trouble, making my Condition known to no one; because I would not be persuaded to any thing, but did wholly rely upon the inward instruction of the Lord: Thus did my hope perish. How did thou rely upon the inward instruction of the Spirit; when thou prayed in that confused manner, as aforesaid? Consider it.

Reply. He did rely upon them in the same way, as the ignorant Quaker doth: for he was one at that time; and so this Lord was no other than the Light within: and the instructions of the Lord, (that he speaks of;) no other but the Dictates of Nature. No wonder he wandered: Nature will not teach the right way of Prayer: neither can

will is shew, That the Father, through the Mediator Jesus, is to be worshipped. All may see by this, what darkness ye be in, in your worship, and what Confusion; and that you follow the dictates of the Light of Nature; and leave the Instructions of the Spirit in the Scriptures. It's very lately, a Quaker acknowledged, the Word of Christ within: and being ashamed of what she had spoke, afterwards said, One Worshipped Christ without also: May not we say, *Worship ye know not what?*

Daily. Did any ever rely upon the inward Instructions of the Lord, and yet hope perish? Being one Example for this.

Reply. The Hypocrites hope will perish: and every one that makes Christ Jesus, God and Man, his Hope, is a Hypocrite. *1 Tim. 1. 1. This is our Hope.* The inward Instructions of the Spirit lead to this Christ, God and Man; and whoever depends upon them, in the way of hearing the Word preached, and reading the Scripture; (For the Spirit teacheth in the Use of these means;) their hopes shall be strengthened: But this dependance was only, (as he thought,) upon the Man's teachings. That expression, *viz. [As I thought]* should be taken in here. But he was mistaken in that they were but Nature's Directions, he was guided by; when the Spirit came, that led him to Christ's righteousness from his own. And an Example, (as thou demandest,) I give thee, in this same Case, in Paul before his Conversion, *Acts 26. 9. I verily thought with myself that I ought to do many things contrary to the Name of Jesus of Nazareth.* He had the Light within at this time; he thought this his Duty; to Act against this Religion; he rested in his own Righteousness; he surely would have answered any that would have blamed him, that he did all by the inward Instructions of the Lord; he followed his Light; he verily thought, &c. It's said, yet in that state of Law-Righteousness, his Hope perished.

Daily. Thou sayest thou had'st peace of Conscience by the powerful work of God without thee. Is this like Scripture-Language?

Reply. Yea, the Spirit doth every-where testify, what the young Man instanceeth in there, *viz. That the Fathers preparing a Body for Christ, was the Work of the Omnipotent Power of God, sixteen hundred years since; his bearing sins in that Body, and the Curse of the Law; his dying in that Body; and yet could not be held of Death; but rose again: God's upholding him in, and through all those things, was the wonderful work of God without us; before thou and I, and this young Man had our beings.* Let the Reader take notice that

In *pag. 42.* *Baily* acknowledgeth this, that here he quarles at his words; *viz.* We deny not the Work of God and Christ, without, and likewise, doth not the young Man own a work within? This Doctrine he saith, was manifest to him in the Spirit; that was within him.

His next Words are, *viz. Working Faith in me; by this I had Peace of Conscience:* All this was within. Yet all this Work was not Righteousness that justified him; but that was by the powerful work without us; in giving Christ for us. Near the end of *pag. 41.* it threatens the young Man with trouble; and concludes thus.

Baily. The Lord hath spoke it.

Reply. Doth he not pretend to as high an Inspiration as the Apostles? And yet in the next Paragraph bewrays himself to be a weak fallow Man; in that he saith,

Baily. The Yoke which W. H. calls the burdensome Yoke.

Reply Whereas, it was the young Man himself alone, without the least intermeddling of mine, that gave this Title to the little Book (as I have Witness,) calling that bondage he was in to the Law and Works, when a Quaker, the Burdensome-Yoke.

Baily. Page 42. But did not the Saints and People of God in all Ages witness their Salvation and Peace of Conscience by the powerful work of God within them?

Reply. Yea, We heartily own it: and the young Man owns it; as before. And thou art in this page and the next about a needless work, none denying this: If withal thou wilt but say that these Saints and People of God had some things within them, of another Nature than the Light that every Man hath; that did thus work in them; which did still lead them forth to glory in the personal Righteousness of Jesus Christ, for their Justification: Therefore the first Scripture speaks for us; not against us.

Baily. 2 Cor. 4. 6. God who commanded the Light to shine out of Darkness, hath shined into our hearts.

Reply. It appears by this plainly, that they had not this Knowledge by any Light before; but by some Light super-added, and shining into them. It follows, to give the Light of the Knowledge: See, still they had it not in them before. Again, of the Glory of God in the face of Jesus Christ: Now look into those that are well acquainted with the Greek Language, they will tell thee, this word, *προσωπον* signifieth properly a Person; Answering to that Hebrew word used in *Levit. 19. 15. Thou shalt not respect the Person of the Poor.* And it is used in

1. 12. by the means of many Persons. Now was not the Person of Christ without them? That which in *John 1.* they had seen with their eyes, it was external to them. And most of the Glory of Christ did shine forth in Christ's personal coming: Therefore when he saith (which is the next Scripture thou bringest,) *We have this Treasure in Earthen Vessels:* It was the Knowledge the Apostles had in their view of the Person without. *Pag. 42. Parag. 2.* Thou ownest the Person of God without: If thou wast plain-hearted and honest, we should thank thee: And we do say, with thee, there are none known of the things of God aright, but by the Spirit. And it's the same Spirit that raised Christ from the dead, that dwells in his people; and that will quicken their Mortal Bodies: But thou hast a reservation in thine. Is it any less than Blasphemy to say, that the Light within raised Christ from the dead; and shall raise the Saints Mortal Bodies, in the day of the Resurrection? As that Scripture, *Rom. 8. 11.* is to be understood.

All discerning ones by this time see, that the Quakers deny the Resurrection of the Body; and so consequently, Christ's Resurrection. And this quickning of the Mortal Bodies mentioned by *Baily*, is no more than what, (as the Quakers apprehend,) is attained by attending to the Light within. Are the Quakers Christians?

Baily. Next quoteth *Rom. 8. 9, 10, 11, 12, 13, 14, 15, 16.* to prove the Apostle preached Christ within.

Reply. Not for Justification, those Scriptures speak of Sanctification. He had spoke of Justification before, which is the Cause of this and the evidence of the other.

Baily. And Christ Preached the Kingdom of Heaven within people, *Mat. 17. 21.*

Reply. This place is much made use of by the Quakers. Now it's plain, he speaks to the Pharisees; whom he calls there Vipers, Hypocrites; said Satan was their Father. Is it likely that Christ would give a Specimen of what his Kingdom was, by it's being in the Pharisees? What, Children of the Devil and Unbelievers, and yet the Kingdom of Heaven within them? What, the Holy Ghost's Sanctification, Faith, Love, Holiness, Peace and Joy: (For the Kingdom of God consists in these things:) what, all these in the Pharisees?

The Quakers Light, I grant, was in them; but is this any where called, the Kingdom of Heaven? What, is Nature the Kingdom of Heaven? Then this *ἐν ὑμῖν* is but *intra vos*, or *apud vos* (i. e.) with you among you; used by the Greeks in their Translation of the Old Testament,

Samson: for was Man, among you; there is no more in it, than
 John 1:6: There standeth one among you. These Pharisees dreamt
 an Earthly Kingdom, in Earthly Glory. Therefore, he said
 Kingdom cometh not with Observation. Their Eyes were blind
 this Conception of theirs; and they stumbled at the lowliness and
 verty of Christ, and would not believe that he was the Messiah
 were inquiring for the Kingdom. Now he tells them, It cometh
 with Observation; but it was come, he being come, and it was
 among them; he, in Person, being among them, working Miracles
 the midst of them. They sought for the Messiah, as absent, who
 was present, and very near them. We will grant Sanctification
 in; but here, the Kingdom of Heaven is taken for the personal
 coming of Christ, that is without.

Baily: And the True Worship of the Father, is in Spirit and
 Truth.

Reply. But had not the Father an existence of himself, without
 before any had their beings? Do ye Worship the Father within, by
 Light or Spirit (as ye call it,) within? And was not the Fathers
 powerful work in sending his Son? And the Righteousness of Christ
 out, notwithstanding this Worshipping of the Father in Spirit
 Truth.

Baily. And said, what and if, ye shall see the Son of Man ascend
 where he was before? John 6. It is the Spirit that quickneth; the
 profits nothing. When they cryed, How can this Man give us his Flesh
 eat? Whose Minds were wholly without, like many of yours.

Reply. These Jews did not believe that Christ was God; but
 despise his low estate. He is convincing them here, that he was God
 well as Man, though he did veil his Glory thus in the Flesh, for
 present. Therefore he asserts his Original; that it was from Heaven
 and his Eternal existence before he took Flesh; and saith here, the
 of Man was in Heaven before he took Flesh. He useth a Phrase that
 common in Scripture. Attributing that to his humane Nature, which
 was proper to the Divine. Otherwise, as the Son of Man he was
 in Heaven, before his Ascension from the Earth. It's well if thou
 thy Brethren did Believe that he is now Ascended into Glory, as
 the Son of Man: But is evident ye do not. That of his Flesh profits
 nothing, must be understood thus; viz. That his Manhood is nothing
 for Salvation, taken alone and apart from his Deity, called the Spirit
 there. And they believed him not, (as we said) to be God. The
 son why they stumbled at that saying; viz. That he would give them

the Quakers Light, and the dictates thereof, a more sure Word than a Voice from Heaven; such an one as *Peter* heard in the Mount: For of that he speaks here. But which of the Quakers themselves will say so? Again, If so, that by this Light in a dark place be meant the Quakers Light within, then is there such a state to be attained in this Life by attendance to the Light, in which there needs not be any more heed given to it: For it's said, *To which ye do well to take heed, until the day dawn, and the day-Star arise.* If we take the word (until) in that sense, (as some would have it) so that after a while, some must leave off being Quakers, advancing into a higher Form. As it was with Merchant *Rich*; who styled himself, one of the Church of the *Fish-born*.

By this the Reader may see, what little ground they have to make use of this Scripture for their way of Preaching; pointing people to the Light within; taking them off the Scriptures and from the Person of Christ, the bright Morning-Star; to follow *Fox* and *Naylor*, Wandering Stars from the North, Blazing Comets full of Malignancy, portending much evil to the Inhabitants of this Nation: As we have seen, what a Plague of Error hath followed.

Bailly. And *Jesus Christ* bids people believe in the Light, that they might become the Children of the Light.

Reply. Which place is not as pointed in *John* 6. 62, but in *John* 12. 36. Now thou sayest *Christ* bid people believe in the Light. I say, Whether this Light was not himself? Whether he pointed the people to believe in any thing, or person, but himself? Answer: We say, It was not to believe in the Light that every Man hath: For he said in the same ver. which thou omit'st, *While ye have the Light*; and *ye see a little while in the Light with you*: Now the Light the Quakers speak of is always with every one, never extinct as long as Nature remains. It was then Christ's Person, that was about to depart out of the World: As he in this *Chapt.* speaketh, *v. 33.* of his being *Lift up*. This he said signifying what death he should dy. When Christ *Jesus* departed out of the World, the greatest Light that ever was departed: Never any Preached as he, wrought Miracles as he. This shew would make people think, that Christ Preached in the same way that the Quakers Preach, viz. That he bid the people believe in the Light of Nature within, not in himself. Whereas he had said of himself, *I am the Light of the World: he that followeth me shall not walk in darkness.* Is this *Bailly* a Christian?

Bailly. He that hath an ear let him hear what the Spirit saith unto the Churches.

Reply. I cannot find, that this Spirit speaketh one Word of a Light, that every Man hath as a Guide to follow: But much in every place, doth it speak of the Person of Jesus Christ. The next Scripture we shall have an Occasion to mention ere long.

Bailly. And said the Apostle, if we walk in the Light —

Reply. To walk in the Light, is to walk in Gospel-Holiness; *As he is in the Light*: Holiness is a likeness to God. But it cannot be understood of the Light of Nature. This may be walked in, and yet no true Holiness; and so no fellowship: In that one may have that and be destitute of the Spirit of Adoption and Grace.

Bailly. Then have we fellowship one with another.

Reply. *Bailly* cites it thus: but it's not so in the Greek; nor in the Translation, the Word *then*, is not there. This walking in the Light doth not procure or cause this friendship, reconciliation, or fellowship with God, (as the Quakers Dream:) Neither this, nor any Purity or Holiness, can be the first Cause. For indeed, there is no Holiness, without first there be friendship and Communion with God. Only this Walking in the Light, is a token that we have fellowship; *because* it's an effect of it.

Bailly. So they were to drink his Blood; and that was it, by which they were cleansed from sin; and had Eternal Life: and if they drank it, was it in within them?

Reply. There was a purging of sin, when Christ shed his Blood, and suffered Death: *Heb. 1. 3. Who when he had by himself purged our sins, sat down,* &c. All the sins of all the Elect were virtually purged, or cleansed then: A price laid down to expiate them all, by the Sacrifice of Christ. This was sixteen hundred years since. The drinking of the Blood, is but the Application of it in time. Then is it manifest that it was done for such. But still thou confounds Justification and Sanctification. We are not forgiven our sins by reason of any works wrought in us; No, these works in us, are but effects of forgiveness: But by the virtue and worth of the work and sufferings of Christ without us. And whereas thou askest, Whether the Blood be not within, if it be drunk? So I ask thee, If any eat the Flesh of Christ, is it not within him? If Christ dwells in our hearts by Faith, is not the Person of Christ in our very hearts? and so the Man Christ? Now by the Blood, who understands any thing, but all the Sufferings and Death of Christ; his offering up himself as a Sacrifice? Can these be drunk but

by Faith? So then, as far as by Faith, the Sufferings of Christ and his Death can be within us, they are, viz. We have all the benefit and vertue of them; for procuring of all good for us; Pardon, Peace, Holiness, Eternal-Life. This word *Drink*, is but a Metaphorical word; implying, that we can have no Benefit nor Good by Christ, except there be an Application by Faith.

Baily. For out of the heart proceed evil thoughts, and Mark 7. 21, 22, 23. From within, out of the heart of Men proceed evil thoughts, Adulteries, and defile the Man. Now must not these evil thoughts be purged out? But how, and by what means must these evil thoughts be purged? Seeing they are within? Must not the Antidot be taken inwardly when the Poison is within. What is it that must cleanse, but the precious Blood of Christ?

Reply. This is the sum of what thou sayest in Pag. 43. We grant that sin comes from within: therefore is there a Fountain within, from whence these evils flow; which we call Original sin. Every Man is tempted, Jam. 1. 14. When he is drawn away of his own Lust, &c. Rom. 7. Sin wrought in me all manner of Concupiscence. This the Quakers deny. Now Man in his Natural state, can do nothing else but sin; Gen. 6. The Imagination of the thought of his heart is only evil continually; notwithstanding all the Light he hath within. Hereupon must there needs be great defilements upon his Mind and Conscience, 1 Tim. 15. Their Mind and Conscience are defiled. This defilement consists in the guilt of Sin: and in the power and presence of sin. These defilements must be taken away; and there is nothing will do it, but the Sufferings and Blood of Christ. Now the guilt of sin is taken away, by God's Act of not imputing sin to us, upon Faith: Which Faith is wrought in us by his Spirit; in that Christ was made sin for us, 2 Cor. 5. 21. As for the power of sin, this is broke in us, by the New Creature and Sanctification; which begins in Faith on Christ. Now as this work is carried on in the Soul, so the presence of sin is more removed. But it's the will of God, that the work of Sanctification should not be so absolutely perfect in this Life: So that Sin hath some presence in the best of Saints; yet no condemnation to them, because they are in Christ. See then, we are for an inward work upon the heart of Man; a work of Sanctification, which the Light of Nature will never produce; but there is a necessity of the Spirit of Grace to be given; This work is but the Fruit of the shedding of the Blood of Christ. Thereupon it is, that we have Faith given, as well as pardon, Phil. 1. 29. To you it is given *ὡς ἐπὶ Χριστῷ* on the behalf of Christ, not only to be-

Sec. All this pains *Baily*, that thou hast taken, is only, (the Reader now seeth;) to throw down Christ's glorious Person; and set up corrupt Nature, in his place. And by *Blood and purging*, &c. is nothing meant, by you, but the Light within, and Obedience to that. I would not omit any thing that hath the least shew of Argument; and desire thee *Baily*, if thou write again, to do the like by me.

The next Scripture is 1. *Pet.* 1. 19.

Baily. Speaking of the Blood. *Did it not Redeem people formerly from their vain conversation?*

Reply. Yea, it did, and it doth now; and nothing else. It was not the Light within. Many had this, the Jews had it, the Fathers of this he is writing to; yet they walked in vain Conversation (*i. e.*) in error and superstitions, after Traditions; as he there speaks. And so multitudes of Heathens at this day, and many in this Nation. But whoever Christ hath died for, shall effectually be called from such a Conversation. The offering up of himself was the Meritorious cause of all Holiness. Whoever then walk in the vain Conversation of error, false Worships, Superstitions, Wickednesses, to the end; manifest, Christ never dyed for them. They were not Redeemed, nor bought with his precious Blood.

In the last *Parag.* of the 43. *pag.* thou speakest of the *Indwelling* of Christ in his people by his Spirit, 2 *Cor.* 6. *I will dwell in them, &c. And of his presence in the Gospel-Churches; walking in the midst of his Golden Candlesticks.*

Reply. Both these surely, are consistent with Christ's being a person without; and all his suffering without: These all are but Effects of Christ's dying for his Church. But before I leave this, one Scripture in *Prov.* 16. thou hast, *viz.* By *Mercy and Truth* Iniquity is purged. What meanest thou by this? I am afraid thou art a down-right Papist. The Papists say, that by Alms-giving, Iniquity is taken away; Dost thou think so? For that is *Mercy*. So, by doing to others as we would be done by, is sin pardoned, for this is *Truth*, and Righteousness. Speak out, Is there any thing that Man can do, (which thou dost here imply;) that can take away his iniquity? Is this the Blood that thou owned'st before? Then may many unclean Drunkards have their iniquities purged; yet remain so. For several of them, (it's known;) are merciful to the Poor, and true in their Words and Promises; and Righteous in their Trades. Surely then, it is more safe to understand this Scripture, of the *Mercy and Truth* of God; his *Mercy* promising forgiveness through Christ, and his *Truth*, in making this promise

good. Thus is Iniquity Forgiven, Redeemed, Covered. In the Hebrew it is, *in Mercy, and in Truth, is iniquity redeemed, or covered.*

Thou art a very unhappy Man in citing Scriptures.

In the 44. and 45. pag. I find nothing of any weight, or Argument. Let the Reader view it. Much of pag. 44. is the very same that he said before of me, and of the young Man: he sends some shot in Railing, in *Parag. 2.* and breaks forth into the Praises of the Quakers, and *Thraso-like* boasts in his confidence. And thus goeth on, threatening all but themselves, as *Babylon and Antichrist*. At length, concludes pag. 45. in the 4th. *Parag.* in Prayer: He begins thus, *viz. Arise O God, &c.* he ends with a *Doxology*, *viz. To whom be everlasting Praises, Glory, and Thanksgiving, from all that know thy Name; God over all Heaven and Earth, blessed for ever and ever; Hallelujah.* Now I have read over the Prayer once & again, I find not one word of Christ in it; nothing desired in his Name, or for his sake; and am greatly jealous, and desire therefore to be satisfied in this Question; (having said so much before, as thou hast:) Whether thou dost pray this Prayer to any other Person or thing, than the Light within; which thou callest here, *God over all Heaven and Earth, blessed for ever; giving Hallelujahs to it?* If thou write again, I pray thee resolve me, who thou prayest to; and why not in the Name of the Mediator Jesus?

In pag. 46. The Reader may see much of the same he had before, applying himself to me; calling me to an account, for what I have written: appealing to my Conscience: Where there is this passage *Parag. 1.*

And see if thou canst stand by them, when examined to thy Face.

Reply. I have said enough upon this account, in my Epistle to *Crook* and say here, in all Calmness, I have not wronged the Quakers; but have acted in all things according to my Light and Conscience, and it doth not in the least upbraid me. If for any thing, it is, that I have not used more diligence and boldness, in preventing their gross and damnable errors. And now I am ready to speak with thee Face to Face, or any of you.

Bailly. Pag. 47. Whom thou sayest is a Quaker converted to Christianity; as if the Quakers were no Christians. Shewing thy Envy against them; and thy Ignorance; or wilful-blindness concerning the Scriptures of Truth; in which may be seen plentifully, that God's People (whom he hath regard unto, above all people in all Ages:) were such as trembled at his Word, As in Isa. 66. And Moses was a leading Quaker, Heb. 12. and

Ezekiel

Israel was a Quaker : see Chap. 12. 18. And Daniel, a Man greatly feared, was a Trembler, Chap. 10. 11, 12. And Paul preached in much trembling ; 1 Cor. 2. 3. And Paul bid the Christians, Work out their Salvation with fear and trembling, Phil. 2. 12. And exhorted Servants to obey their Masters, with fear and trembling, Ephes. 6. 5. And the true Christians received Titus with fear and trembling, 2 Cor. 7. 15.

Reply. I wish for thy own Credits sake, thou hadst forbore these lies. Every Babe in Christ smiles when they read them : seeing the weakness and impertinency of them. I find that the Quakers are very much distasted, that we allow them not to be Christians. Now how can they be Christians, if they hold not the Head, the Person of Christ, that make the Light within, the Head of the Church ? *I wish*, not only they, but all the World, were not almost, but altogether Christians ! Were you but sound in the Faith, had ye but the Vital Essential part of Christians, what a good addition would there be by you, to the Church of Christ ? Ah ! have ye suffered so many things in vain in this Nation ? But it is not amiss to call a Spade, a Spade. Ye must (I must say,) change your Religion from top to bottom, before ye be owned Christians by God's people in this Nation. But to the thing ;

Thou wilt prove them Christians thus, *viz. If the Christians of old were Quakers, then the Quakers now are Christians ; But the former is true*, thou sayest, *by many Scriptures*, which thou hast quoted.

Before we come to examine the instances, let me but Query, How did this people come to be thus called ? Was it not upon their strange fits of bodily Tremblings, which they had in their first Rise, wherein all their flesh and bones would tremble ? I take it for granted, having spoke with some that have seen them thrown upon the ground in this posture. Now that such bodily Tremblings as these are essential to Christians, and to the people of God as such, I deny ; they never had such, except it was upon some dreadful Visions or Appearances, as you in the least can by no claim to. This is no part of Christianity. Though we do not ensure the Quakers as no Christians, because they trembled thus ; but because they deny Christ himself, from whom that Name is derived ; and the Christian Doctrine. So that your Religion, is a Religion of another kind and sort and Species ; much more like Mahometanism, or Judaism, or Heathen-Philosophy, than Christianity.

Now to the Scriptures, which prove the people of God of old, Quakers.

Isa. 66. v. 5. Such as tremble at my Word. This is the first Scrip-

Reply.

Reply. Was this bodily Trembling here spoke of? Is there not in the same *verse* a contrite Spirit mentioned? Was it not in Spirit, having a Holy awe and Child-like fear of the threatnings of God?

2. *Moses was a Leading-Quaker*, Heb. 12. This may be spoken of *Moses*, some think, not as it it were verified in his own Person, as if he did quake; but he is brought in as the Mouth of the people, speaking in the Name of the people. *Moses* said, (i. e.) in the Name of all the people: he being a Mediator betwixt God and them. See *Exod.* 19. 19, 20. that for all this, it's said there, *he spake to God*—and *God called him, and he went up to the Mount.* But be it so, Was it not upon an Extraordinary occasion? Had you ever the like Visions as the burping Mount? Did you ever hear the voice of God? Was your Doctrine among the Mountains in the North, delivered with that Augustness as the Law at Mount-Sinai?

But again, *grant* he did quake, was it any part of his Religion, or Christianity? Nay, it only argued this, that he was imperfect; a sinner, legal in part. It's said, in that *Chapter*, that it ought not to be thus with Christians, *viz.* to fear thus and tremble; nor be discouraged. For they are *come to Mount-Sion; and to the Blood of sprinkling; being delivered from a cursing fiery Law; and are come unto a State, where there should be nothing but Peace, Joy and sweetness.*

The next is *Ezekiel*, *He was a Quaker*; in Chap. 12. 17, 18. *The word of the Lord came to me, saying, Son of Man, eat thy Bread, with Quaking, and drink thy water with trembling.*

Now, have you the same Reason for yours, as this Prophet for his? Any immediate Vision, or Revelations by Angels, Spirits, Voices, &c. prove it to us.

Then the next *Quaker* that is brought, is *Daniel*, Chap. 10, 11. In which you read of a marvelous *Vision* Daniel had; which you dare not say you have any such amongst you, which was the cause of his Trembling.

As for *Pauls trembling*, prove it such *Bodily trembling* as yours. We deny it, and say it was not such.

That in *Phil.* 2. 12. was not *Bodily Trembling*; but an holy fear and reverence of God; in their Spirits rousing them from security upon consideration of the Decrees of God.

So the other two mentioned; as to *Servants* and *Titus*.

But is't not a strange Argument, whereby to prove the Quakers Christians; because the Prophets did upon some extraordinary Visions, tremble in their Bodies? and because others in their Ministry of the Word, and servants in their places were not proud and secure, but ten-

and modest; and had a 'Child-like fear of God in their hearts: therefore all Christians are Quakers, and all Quakers Christians. But accepting these extraordinary Cases, what do these Tremblings signify, the horror and despair? Who trembles more than Devils, who believe and tremble? Doth it not argue, that you rather come with the Doctrine of the Law, the Covenant of Works; (which indeed you Preach) than the Gospel? As if you had been only at Mount-Sinai? The Gospel Spirit is not a Spirit of such fear; but of power, love, and of a sound mind. And the more we get into a Spirit of Love, the more is this manifested.

But to conclude, I wonder not that any that are found upon the Law of works, not owning the Mediator, his Death, Suffering, Obedience; as having Eternal Vertue in them, for the taking away of sin; offering Justice, making his whole Church compleat; I wonder not, that any such should Quake, and Tremble: In a dying hour they will tremble more; In the day of Judgment, most of all. Any that will have no Saviour but the Light within; and no Righteousness but what is in Obedience to that, to justify them in God's sight; such will call for the Hills and the Mountains to cover them in that day.

In the end, he casts out, like the Dragon, a flood of Railing; But must not, will not, return Reviling: but have learned to bless them that curse me, and to pray for this Man, that the Lord would not lay this sin to his charge, viz. of speaking evil of the Truth, and of me; but forgive him; for he knoweth not what he doth. Let not the Gospel, Lord be hid unto him. Let not the god of this World blind him; that the Light of the Glorious Gospel may shine into him. Give him the eye, open his dark Understanding. Let the Spirit of Wisdom and Revelation be upon him in the acknowledgment of the Mystery. In thy Light let him see Light. Hide Pride from him, bring down every high thing in him: every thing that exalteth itself, every thought, into Captivity to the Obedience of Christ; that he may come as a helpless Sinner, to be reconciled to God through Christ: and not any longer despise the Cross of Christ; and count the Doctrine of it foolishness; through a Confidence in the flesh: lest he wonder and perish. Amen.

WILL. HAWORTH.

An Answer to Mary Stouts Letter.

AH, W. H. *What is become of that tenderness, that once was upon thy heart?*

Ans. That which was true tenderness in avoiding what was really evil, is still through Grace, maintained in me. But Childish scrupulosity and that Bondage-Spirit that sometimes I have been in; and which the Quakers remain in, is removed from me, through more Gospel Knowledge given to me.

M. Stout, *Then wast thou little in thine own eyes.*

Ans. I am now nothing in mine own eyes: as I am in my self. By Grace I am *what I am*. And this is the way to be little, to have a sense that by Nature we are sinners and *Enemies to God*, and without strength, fallen short of Gods Glory; *Children of Wrath*: And so humbly to receive the Doctrine of free Justification by imputed Righteousness; which your Teachers oppose. Whether is likely to be less in his own eyes, he that seeth he hath nothing to justify him but what is without; which God by a free Act of his, imputeth to him; or he that thinks there is enough within from the Birth, if it be obeyed, which he hath Will and Power to do?) the Lord open thine eyes Mary, and humble thee.

Mary, *Thou didst then confess to the Truth.*

Ans. Christ's Person is the Truth, John 14. 6. *I am the Way, the Truth and the Life.* I am still confessing against the Errors of the Quakers; who are certainly against the person of Christ, and set up another Christ; a Quality that is in every Murderer and Robber, which here thou callest Truth; and yet it will not teach many things necessary to be known: But with this, (which thou callest Truth, and attendance on it,) many have gone astray. Witness all the Heathen World; and the Quakers at this day, wandering in desperate Errors. I have always given this Light it's due in its place, which is that I suppose thou meanest by *Confessing to the Truth*. I never any otherwise professed Quakerism; For then indeed had I been guilty of the highest Rebellion imaginable; to own the Light in every Man to be the Christ of God to lift Nature into the Throne of God, to make a Deity of the Creature, which the Quakers do. The Lord convince thee, Mary, of the Truth.

Mary. *And the Quakers were honest people in thy account.*

Answer. There may be honesty, where no Godliness. I should be glad, if the Quakers were as sound in their Judgments as Moral in their Lives. Though of late they have much declined from Morality. Whatever thoughts I had of them formerly, I know now them better, and have no Reason to call Darknets Light, having had so much Experience of them; (how honest soever they be in their Callings) I know assuredly, there are Errors, and Scarlet Errors of a deep dy, among them: and the Scripture calls Error Iniquity, 1 Tim. 2. 19. They are men such as honest people, among whom there is much gross Iniquity.

Mary. *How well had it been with thee, if thou had'st grown in tenderness!*

Answer. Through Grace, I am grown so in tenderness, that I cannot but bear my Testimony against the Quakers Errors. Where in deed is thy tenderness *Mary*, when-as thou canst bear with such Blasphemies that are in thy Brother *Bailies* Book? Yea, Witness to them as Truth? That is but a narrow-Tenderness, that extends only to witness against some Pride in Apparel, against saluting with the Hat; and in the mean-while can hug, embrace and kiss these Serpents, Crocodiles, Plague-Sores of Blasphemies. I find my Spirit (and rejoice at it,) growing in this Tenderness every day, more and more to loath Corruption, stench, and rottenness; not only in Mens lives, but in their Judgments.

Mary. *But it is just with the Lord, that all them that have rebelled against the Light of his Son, should be hardened.*

Answer. The Light that every Man hath; (of which thou speakest,) is no-where in Scripture called, *The Light of the Son of God*. Thou mayest learn from Reading this Book, that it is but the *Light of Nature*. Your Teachers have beguiled you, by putting a false Name upon it. Thou might'st as well, and may'st as properly call the Sun in the Firmament, *the Light of the Son of God*: It's a far better and higher Light that should be so styled.

As for my *Rebelling against the Light* thou mentionest, I can say, in a great measure I followed and obeyed it, when a Child; and a Youths But knew a time when I had a better guide bestowed upon me. I have now that Light in me walks not contrary to it. But it is not my Guide nor Rule. But the Spirit of Christ leads me to the Holy Scriptures, as the Rule. There have I seen higher and greater things than the Light could discover to me.

Why shouldst thou have me and others walk by Moon-light, as in the night; when we have the Sun-light, to direct us; in the day of the Gospel? Take heed Mary, lest thou hast not rebelled against the knowledge thou once hadst from the Scriptures. That God hath thus left thee to Delusion, and hardened thee in Error.

Mary. It would be well for thee to consider, where thou art, and what thou art a-doing.

Ans. I consider my self to be in Christ; and that I am doing that which Christ would have me to do for him in my Generation.

Mary. For doubtless thou art now found fighting against the Lord.

Answer. The Light within every Man, is not the Lord. I am contending, as Paul in the Synagogues, with the Jews; thus Jesus is the Christ; when as this Light of yours would usurp his Throne. I am fighting for our Jesus of Nazareth, against the Quakers Christ; and for justification by imputed Righteousness; against the old Popish Error of justification by inherent Righteousness.

Mary. And his Glorious Work, which he hath begun in the Earth.

Ans. Thou meanest, the Work that G. Fox and J. Nayler began in the North, in bewitching many people with ridiculous Errors. The Work of God, is the Fathers sending Christ in Man's Nature, to redeem the Elect; and his causing us to Believe on his Name; John 6. 29. This is the Work of God, that ye believe on him whom he hath sent. Which cannot be understood of that Light every Man hath.

Mary. For it is all in vain and to no purpose; For it will not prosper. And if thou canst stop the Sun in his Course, and set bounds and limits to the Sea, then mayst thou accomplish thy desire.

Ans. I am bound to do the duty Christ requires of me; whatever the success be. I leave my work with Christ. And though I may apprehend that your Kingdom will prosper, yet am not I discouraged. I know how Popery hath prospered; Mahometanism, Arianism. I know how most of Poland at this day, are denying Christ to be God. Yet are these Errors and Delusions. What if Quakerism should spread itself, (as here thou speakest;) as far as the Sun beams; or drown the World as the Deluge; I should not be startled or wonder, but believe it still to be an Error. And though none of us can, yet Christ can, and at length will, (though it should be yet a 100 years;) cause this Error, which thou comparest to the Sun, to go backward, or darken it; or cause it to fall from it's Orb. Yea he can and will in due time, still the
raging

Sea, divide these Waters, yea, utterly dry them up, And soar up as high as the Clouds in vain boastings: I can mount above you, in this Eagle-winged Spirit of Faith and Confidence. I believe and therefore speak. Infinitely stronger is he that is with us, than he that is against us.

Mary. For the Lord hath blessed us, and he will bless us, and there is no Inchantment against us.

Ans. It's well if there be no Inchantment among you, ye are blessed. I confess; but (as I have said) it's but with *Ismaels* blessings, to which in this World. I desire you might have that blessing. *Abi 3.* That Jesus Christ in his saving Knowledge, may be sent to you, to carry one of you from his Iniquities and Errors.

Mary. And thy Printing Books and spreading them, and Preaching so against the Quakers, and visiting them as thou dost, doth but manifest your Spirit of envy, &c.

Ans. I Appeal to Christ with what Spirit I have done it. Thou art too low to Judge me, and out of thy place. My Printing Books, is only writing that small Epistle. As for my Preaching against the Quakers, I cannot Preach the Gospel, but I Preach against them, *Against their Persons*, I have not, (as I know), I speak still against their Error.

Mary. For what is the Chaff to the Wheat?

Ans. The Chaff must be burnt up, I believe, with unquenchable fire; and so must all the Hay and Stubble of Error. The Chaff is not sown to the Wheat, but is so light that every puff of the Wind of Error, bloweth it away; and separateth it from the Wheat, and it is cast up and down. Whereas the Wheat hath solidly in it, and will remain upon the Barn-Floor. All will be found to be Chaffy-Spirits, that deny the Justification of a sinner by a Righteousness without, that deny the Person of Christ and his Sacrifice without us. And what are your Doctrines, but such as may be like Chaff, scattered into nothing but air and fancy, when you have let go all the solid Truths of the Gospel.

Mary. And although thy understanding be darkened, that thou canst not see the dawning of the Day of God.

Ans. I am not of thy mind, that the Sun did rise in the North a hundred years since. And that then began the day of God, when the Light from thence, which thou imaginest, Through Grace, I see the Light of the Gospel, which came from Mount-Zion. The Law shall come from Zion. If thou meanest by the dawning of the day, a fur-

ther breaking out of the Light in me: I can Answer, I have known Conversion by the Spirit. But thou mayest read in the Book, that this Work is of a different kind from that which your Light effects.

Mary. Yet it is not in thy power to shut the eyes of others from seeing the Glory of it.

Ans. They may see the Glory of that Light of Nature, and not be saved by it.

Mary. Nor stop their Ears from hearing the true Shepherds voice.

Ans. I cannot learn from Scripture, that the Light that every Man hath, is the true Shepherds voice; (i. e.) the voice of Christ Jesus. The Doctrine which the Apostles Preached, being inwardly taught by the Holy Ghost, is the Voice of Christ. But the Light in every Man, is not this.

Mary. For the Son of God is come, and hath given us an understanding to know him that is true: and many are in him, and do know the Elect Seed born, which cannot be deceived.

Ans. Dost not thou here proclaim to all, that thou art of the number of those Silly Women, that have been ever Learning, but never yet came to the Knowledge of the Truth? How can we but pity you, to see you embrace a shadow, and let the substance go? That Naylor and I should so bewitch you as to cause you to daunce round about this shadow, and adore it. You know not what to call it; but rather than miss, you will call it every thing that Christ is called.

Answer me in thy own Conscience, Is the Light within every Man the Son of God? Then is it Eternal? for the Father is Eternal: and an Eternal Father must have an Eternal Son.

It is then God of the same Nature with the Father, as every Son is of the same Nature with the Father? Before it was but his voice, now it is himself. Did not the Son of God come, before this Doctrine came out of the North, viz. A hearkning to the Light within? Or before there were any Quakers in England? Thou sayest, He is come; implying that there was a time when he was not come. What dost thou mean, this to be his first or second Coming? Here thou callest Nature a Creature, the Son of God. Obedience to this Nature, The coming of the Son of God. This is the Tender Woman!

Elect Seed born: Then every Adulterer and Murderer, hath an Elect Seed in him: Only it is not born, till he gives heed to it. It's dead before. Can this be applied to any, but the Person of Christ, or those that are chose in him? Is the Light within the Elect Seed? Then it must be saved: yet it goeth to Hell with many: how comes that to pass?

But ye lose your selves for want of sound knowledge, and sound
you speak you know not what, following your Teachers
choosing to use them, rather than Scripture-Language.

The four next lines I have Answered before in the Body of the Book.
In the last line of the 39 Page, thou callest it the *Light of the Son of*
and a little before, *The Son of God* : and *Elect-Seed*. See thy
Efficacy.

Mary, Which be bath given for a Leader to his people, to lead out of all
into all Truth. And those that have followed the Lord fully, and
fully therein, have found Life and Salvation : According to that
he shall save his people from their sins, not in their sins.

What an Efficacy hath Error upon the minds of poor peo-
when the Lord hath given them up to blindness of heart? How
thou call the Light within every Man, *The Leader of the people*,
is applied to Christ's Person, in the Prophets, who leadeth
people by his Spirit, in the use of the Holy Scriptures? Is Nature
the Leader? Fallen blind Nature, the Captain of your Salvation.

What tumbling into Ditches, must there then needs be? What a
wonders art thou in Israel, to say likewise, that *this Light is Jesus*;
therefore had that Name given it, as it was to be born of Mary? His
shall be called Jesus : for he shall save his people from their sins. So

why not Emmanuel? as well God with, as in us? God have mer-
cy there. It's Recorded in History, that when some malevolent Spirits
saw mind to make disturbance in the Nation, in the absence of the
their treasonable way was to set up a Counterfeit; to whom
would give the Name of him that had Right to the Crown. Thus

Quakers do; give all the Names, Titles, Attributes, to the Light
within every Man, that is but Nature; that this way they might lift
up into the Throne of God. Which is desperate Treason against
the Lord. *Whose Glory he will not give to another.*

Mary. And therefore, come down out of that high and lofty Spirit; and
show that which convinceth thee of sin; For all that will not bow there-
to will be broken thereby.

Adam. The Law of Moses is greater than the Light that every Man
has. It will shew more sin in Man, than the Light can. Rom. 7.
I had not known sin but by the Law.

But to make the Law of Moses, Jesus Christ, would be an intolerable
thing. But it's a higher villanie to make Nature to be the Christ,
and to be worshipped, as here thou dost.

At the Name of Jesus every Knee shall bow. Phil. 2. 10. and
 To the Law in my Conscience I have been faithful; in Obedience
 drive me to Christ the Mediator. By the Law is the Knowledge of Sin
 is this, or the Light within every Man. That Jesus, that every Man
 must bow to? Doth either the Law or the Light within convince
 in order to drive to it self, as the Saviour? Or is it darkness
 Christ and none but he is that Stone, that whoever trusts not to
 be broken to pieces.

Mary. There is not any easier way unto Life for them, than there is
 for us.

Ans. The Scripture saith, Luke 13. 24. Many shall seek to enter in
 and shall not be able. Many of the Jews did strive, but missed; and
 they sought it as it were by the Works of the Law; Rom. 9. 31.
 as the Gentiles that followed no Law, Righteousness did attain to
 Righteousness of Faith.

You Quakers go the same way with the Pharisees, and I know the
 Christ Jesus is the only way, the Well of the Flesh. Faith in this
 to. He that confesseth with his Mouth the Lord Jesus, and believeth with his
 heart, that God hath raised him from the dead, shall be saved. The Spirit
 make this way short and easie. The work of the Law upon my Con-
 science, hath compelled me to this way. And this is the way for you
 you will be saved. He that believeth not shall be damned. I believe,
 saith Christ, that I am He, ye shall die in your sins, John
 8. 24.

Mary. And yet we have no Cause to complain of a hard Master. For
 or that the Lord is a hard Master. For the Yoke of Christ is easie, and
 Burden is Light.

Ans. Following the Dictates of Nature, is not the Yoke of Christ
 for it leads into the Covenant of Works, which is a heavy Yoke
 work for Life. And ye are under it. And as many as are of the
 of the Law are under a Curse, Galat. 3. 10. Only you relieve your
 with that which is false: As thou mayest see, pag. 56. who are
 out to evil within us, are not sin: (if not confessed to.) And I will
 terpret the Law, as the Pharisees; that thought they kept it, and
 they broke not out into external sins.

Christ is no hard Master; For he gives strength to do that which he
 commands. But the Light of nature is not our Master; as it is yours.
 For we call no thing, nor person Master, but Christ Jesus, to teach us
 his Spirit.

Mary. And do not flatter thy self with vain hopes of our fall. For the
 look for that, *shall perish in their holes.*

My hopes are, that your Errors shall be blasted; that every
 which the Father hath not planted, shall be plucked up by the Roots.
 Hope shall not be in vain. If I live not in the Body to see it, yet

If the Tares which the Evil one hath sown, grow till the
 they shall then be weeded out and thrown into the Fire. The
 speaks it. And now it is sufficiently manifest to all the Coun-
 that there are great Errors amongst you. You have been weighed
 and too light; tryed and found dross.

For we are built upon the Rock of Ages; and though the storm
 beat on one hand; and the raging Sea which casts up mire and
 the other hand: yet shall we stand for our foundation is unmoveable;
 the Gates of Hell shall not prevail against us.

O, that ye were built upon Christ the Rock! His Person is
 Rock of Eternity: not the Light that is in every Man; but the
 Man, Christ Jesus. This is the foundation the Apostles laid, and
 ye are dry, of Right, lay. But ye have gone about to lay another.
 your building is according to the foundation.

He may hold us in an hour of Mans Persecution and Opposition; but
 the Tempestuous Sea of Gods Justice bears upon you; and his bill-
 to over you; and the Whirlwind of his fiery indignation
 upon you, in an hour of Death; and in the day of Eternal
 ment to come; the Sandy foundation of your own Righteousness,
 will, and great will be the fall. O, the sad disappointments of

confident ones, in that day! That will say, *We have prospered in*
 —and Christ will say, *I know ye not.* Therefore take heed,
 your Faith be the same with that which Peter professed, which
 of the Person of Jesus; *Thou art that Christ, the Son of the Li-*
 Against which, all the power of Hell shall not prevail. But
 profession is, *that not Jesus of Nazareth, but the Light within eve-*
 is the Christ. And against this Faith, you may be sure; (it being
 the Gates of Hell will never prevail, for Satan will never fight
 it.

Mary. And this is my Testimony for the Lord, to thee; and all who
 with thee in this Work.

Isis. This Lord, thou testifiest for, is only the Light of Nature.
 thy Testimony therefore, is not the Testimony of the Saints in the
 glorious, viz. The Testimony of Jesus. For thou art not in the Faith
 of Jesus of Nazareth.

Mary, Cease striving against the Lord in his people.

Answer. Our striving is for the Lord Jesus, and that the Light of his Glory, is not the Lord in his people, (as you say.) And so you Rule of his Glory. Cease you, from opposing the Lord Jesus, whose Son is without his people; Calling him the great Idol.

Mary. And Repent of your Evil, else you and your mark will fall
ther.

Ansiv. Do thou Repent, poor Woman, and do thy first work.

Go to God as a poor sinner, in Confession of thy sin: (as thou hast sometime been taught) neither say, nor think; (as I fear thou dost through Pride;) that thou art Rich, increased in Goods; stand in awe of nothing: When-as thou art blind, and miserable, and wretched, and naked. We see this to be thy state; and Counsel thee to buy Eyes to see thy Poverty and thy nakedness; Rayments, which is imputed to thee for thy unbelief; here despised by you; that thou mayest be clothed, and thou be not found naked in the day of Christ.

I Counsel thee, with Mary, Love the Lord Jesus his Person, desire him not : sit at his feet, and learn the sound Knowledge of him Crucified. This is the one thing needful ; Knowing this assuredly, that if you do not Repent and turn from your Errors, that though you in judgement say, as that Lucifer King of Babylon, *Isa. 14. We will ascend so Heaven : We will Exalt our Throne above the Stars of God ; we will ascend above the heights of the Clouds ; We will be like the most high ; yet shall we be brought down to Hell, to the sides of the Pit.*

Luke 19. 27. But those mine Enemies, which would not that I should reign over them, bring them hither and slay them before me.

1 Cor. 16. 22, If any Man love not the Lord Jesus Christ, let him be Anathema Maranatha.

116. 50. 116. Behold, all ye that kindle a fire, that compass your fire
about with sparks: Walk in the Light of your fire; and in the Sparks
ye have kindled. This shall ye have of mine hand, ye shall ly down in
row.

John 8. 24. For if ye believe not that I am he, ye shall dy in your

Here followeth the *Titles, Phrases, Epithets*, given to, and used of the *Light* that every Man hath, by W. Bailly, in his Pamphlet.

- P**ag. 24. *Stone of Stumbling, Rock of Offence* :
 Pag. 30. *The Tree of Life, The Light of Christ Jesus, Spirit of Truth, Leads into all Truth, The Comforter*. *ibid.* *The Grace of God* which Paul declared of, Titus 2. which taught them to deny all ungodliness and Worldly Lusts, and to live Soberly, Righteously, Godly, &c. *The Name given under Heaven, by which and by no other, Men are to be saved, The Deliverer, Counsellor, that brings forth all Goodness, Righteousness and Truth.*
 Pag. 32. *That which casts out Devils, a Consuming Fire, Obedience, Fear, and Worship required of the Lord so it.* This is all implied in that pag. I would not in the least wrong thee. Let the Reader judge.
 Pag. 32. *Parag. 2. The Fruit of this Tree beats the Nations, and stills the raging Sea of folly and wickedness*. *ibid.* *Christ's Glorious Kingdom brought to pass this way; by attendance to this Light.*
 Pag. 34. *Parag. 3. Christ Jesus the Son of God, manifested to destroy the works of the Devil. All power in Heaven and Earth given to it. The Deliverer that comes out of Zion to turn Iniquity from Jacob.*
 Pag. 34. *Christ in whom all Angels must bow.*
 Pag. 40. *The right way of the Lord.*
 Pag. 41. *The true Light. All other Lights being false Lights.* *ibid.* *The Instructions of the Lord, the Token of Christ.*
 Pag. 42. *The Day Star arising in the East, the bright and Morning Star. The Light which is to be believed in.*
 Pag. 43. *The Blood that cleanseth and purgeth all evil. That maketh precious the Cup of blessing. God that walks and dwells in us. The Spirit in that speaks to the Churches.*
 Pag. 44. *The Armour of Light, He that sits upon the Throne, And the Lamb; who is getting the Victory over the Beast, and Image, &c.*
 Pag. 45. *The strong Lord that judgeth. The New Jerusalem that comes down from above the Holy City.*

Parag. 2. *Whose Light is like a Jasper, clear as Christal: The Glory of God that shakes the Earth.*

Parag. 3. *Heavenly places in Christ Jesus: The Power of God: The Dominion of it is witnessed over Death, Hell, and the Gates of it. Drink not profane: He prays to it, at length, and gives praise to it. 11th pag. 45. Parag. 4.*

WILL. HAWORTH.

A farther, faithful, and sober Account of the Experiences of William Dimfel, now dwelling at Ware in Hertfordshire: The Person whose heart God eminently turned from the Principles of the Quakers, to embrace the Christian Religion.

Being a Defence of his present Faith and Principles, against the Railings and false Accusations of his Adversaries, W. Baily, and S. Crisp, Quakers.

Wherein you may see the Distinct clear sound Knowledge that the Spirit of God hath taught him, in the Doctrine of Imputed Righteousness for Justification; With many profitable Answers to Objections. And what the several gross Errors of the Quakers are, wherein he was once Captivated: but Christ delivered him.

HAVING viewed the Book entitled, *Rebellion Rained*; and that part chiefly relating to me, written by W. Baily and S. Crisp, I could not but think it reasonable, that I should write something in my own defence; Seeing there are so many things contrary to my Spirit, not only concerning my Faith, but Life and Conversation also. Seeing I find these words as a Caution to the World, pag. 50, viz. *Had not their word been used, how they delude him in his words: how they catch him in his Alliances; or how they have to do with him?*

It is but reasonable (I say) that I should write something for the clearing of my self; and I will do it in as plain and direct a manner as I am according to the ability God hath given me.

I cannot Sir, forget the words of your Friend, which carried with me after your Departure: (whose name I forbear to mention) which were to my best remembrance these, viz.

Young Man, I would have thee prepare thy self, if it be upon the hearts of any our friends to write to vindicate the Truth; that thou shouldst not think they do it out of envy; but in all meekness, to reclaim thee.

For your Love and Care of me, I humbly thank you, being willing to learn knowledge in the Gospel, by any. But your Title, which you put upon me, are not such as should Reclaim me, viz. *A Rebel, Blasphemer, Traitor, wicked Person, Dangerous to be believed in words or trustful in Actions.* Had these things proceeded out of my Mouth, I have just ground to Judge, thou wouldst have counted them fruits of envy; by what thou toldest me of *W. Haworth*, but I leave it to others to Judge what they are in you.

After a Repetition of several of my sayings, in pag. 17, of my little Book, I find thee *W.* Brilily condemning me for setting forth my Condition while I was obedient to the Light in my Conscience for Life and Salvation; by the similitude of *Israel*, being in *Egypt*. Which thou hast strained to make Confusion, and render me odious to the World.

According to this Rule of thine, might I say of *Paul* in *Gal. 4. 24, 25.* That the Covenant of Grace was no more than giving *Abraham* a Son in his old Age: And *Hagar* the Bond Woman, which bare *Abraham* a Son, is the very Mount *Sinai* in *Arabia*, on which God gave the Law.

Also I might say from *Luke 18. 3, &c.* That God is unrighteous; and that he will not hear his People unless they trouble and urge him with their Cry. Which God forbid I should say or think. I know no more wickedness in setting forth working for Life and Salvation, by *Israel*'s being in *Egypt*, than for the Scripture to set forth God, by an unjust Judge. Is this abusing my Similitude in this manner, a fruit of the pure Light within?

But why may not my Condition in obeying the Light within, be compared to a State of Bondage? Seeing this Light teacheth the things contained in the Law; though not all things contained in the Law as they ought to be taught. As not to kill, not to steal; not to Commit Adultery, and many more: and saith in this Language, viz. *Do this*

and Live: Which is plainly the Covenant of Works. This Light teacheth That the Man that keepeth his Statutes, (i. e.) the Commandments of the Light, he shall live in them. As in Levit. 28. 5. Rom. 10. 5. Gal. 3. 12. The Quakers words are these, viz. Mind the Light, heed, obey the Light and turn to the Light which reproveth; and such-like expressions.

Which words are good in their place; but when Justification, Life and Peace with God, are placed herein, they are stark naught. For then the Gospel, and the Honour and Glory of Christ are destroyed. That Christ which was dead, and is alive, and liveth for ever, Revel. 1. 18. Which cannot be the Godhead without the Manhood. So then, he that submitteth to the Light and obeyeth it, doth not *Save*, as he that heeded the Covenant of Works. And this Light as that Covenant shuts up people unto Good works, only to do them for fear of punishment. So that they that are thus obeying the Light, differ not from those that all their Life-time were subject to Bondage by reason of the fear of Death, Heb. 2. 15.

Now Paul calls it no other than *Bondage*, to be under the Law for Life and Salvation, Gal. 4. 25. Why therefore may not I compare it to such an Estate; without such Wickedness as you speak of? How often do you say there must be a cleansing from all sin in this Life; else no Salvation? Doth not this speak, that the Righteousness in which Man is to live, must justify him? Is this any other than the Covenant of Works, which is perfectly to be kept, or no Salvation to those that are under it? Where is Gospel-Repentance now? Where is a freedom of Will, and delight to do good? It is all out of doors. This I remember, upon my own Spirit, when the Lord enlightned me to see Justification by the personal Righteousness of Christ; then came in a freedom of will to good: and a Delight and sweetness in doing Good, which I had not before. Neither can this be in any, where this *Change* is not. There may be in you Quakers, a Legal Repentance; which is a turning from Wickedness to Civility; because ye are bound so to do for Life and Salvation, as you think. But Gospel-Repentance, is an Obedience to the Faith which Justifieth without Works. And such as one receiveth thankfully, and accepteth of the Righteousness of (that Person,) Jesus Christ, for his Justifying Righteousness: And from thenceforth in Love to Jesus, and for the honour of his Name, liveth soberly; as a Son obeyeth his Father: But doth not look to be made a Son, and owned to be a Son; and so accepted and received, by the works wrought in him, and by him. Which kind of Repentance, the Light within every Man, sheweth not. So let him which hath the

of the Spirit the
 he not the Spirit of Bondage, which Paul speaketh of in
 1. When as the fear and dread of the Majesty of God un-
 Covenant of Works, is such to those that remember that there
 punishment for sinners, that they dare not go on in sin
 But then it is with them; If I may draw a *Similitude* once
 with a Merchant on the Sea, loaden with rich Treasure, which
 loveth, and is loath to part with; But there ariseth a Storm
 Tempest; So that he must either part with his Goode, or lose his
 and then he say farewel my Treasure, which I so dearly loved.
 kind of Will, such a Repentance is theirs, who are shut up in
 under the Law; and bound to be obedient to the reproof of the
 that they may be delivered from the wrath of God, and the pu-
 of sin.
 further; because there is a Light in every Mans Conscience, which
 Check for evil; as was in *Adam* after the Fall, *Gen. 3. 10.* un-
 I have been pointed by some; And the more it is heeded, the
 will work; So that when going to act some evil, this Light
 and the fear and dread of God, because of punishment and
 of shame that will ensue, seizeth upon Man; so that he hath not
 go on in sin. Hereupon dark, blind, blockish Reason, con-
 this is the Christ, and the Power of God to Salvation. By this
 deceit, I came to believe the Light and Power within to be
 the Saviour of the World: (As some of the Quakers do
 the Light in every Man to be;) They say it is both the
 and the way to the Saviour. Upon this, ariseth Love to the
 (esteemed falsely to be the Lord;) because by obedience to it,
 may be delivered from some sin: And he is ready to say, This is
 loved me, before I loved him. Thus, misapprehending those
 words in the Scriptures, which are to be understood of the Per-
 of Christ as a Saviour and a Redeemer; As that viz. *Walk in the*
as he is in the Light; and the blood of Jesus Christ his Son, cleanse
all sin. And, *ye shall know the Truth, and the Truth shall make ye*
 And many more, which might be reckoned up, are all falsely ap-
 to the Light within, and the power that doth accompany it.
 according to the Quaker, the Saviour, the Redeemer, the Blood
 manifest, are all within; changing, renewing, quickning, bringing
 within which, they say, *There is no Salvation*, so that
 runs to the Text of those mentioned, *Acts 15. 1.* and in
 to the *Galatians 3* who said, *they must be Circumcised, and*
 keep

they the Law of Moses (without which they could not be saved) the counsel was about Circumcision, yet the Law of Moses was something more than Circumcision: this likewise was the Law the Lord thy God with all thy Heart, Soul and Strength; and thou shalt love as thy self. Which no Man since the Fall, was ever able to do (Christ excepted) as appeareth, *Mat. 19*: yet the Law is called a yoke which neither we nor our Fathers were able to bear. And who were Fathers, but *Abraham, Isaac and Jacob* which were saved by Faith and not by Works, *Rom. 4. 1, 2, 3*.

But thou sayest Daily, that *Moses* was a leading Quaker, who trembled at Mount Sinai, in the terrible appearance of the Lord, and the Law; Declaring that we are under the dispensation of the *Law of Works*. But was *Moses* saved by that terrible Appearance? No, he looked unto Christ to come in the flesh. For he had Faith in Christ, as he received us the promise, *Heb. 11. 29. 1. 2.* They lived not in this age to see the accomplishment of the Promise of Christ to come in the flesh. Wherefore it appears, that ye believe that the Blood, Salvation, Righteousness are within; That Person that was put to death at *Jerusalem*, raised to Life again; whom God hath Exalted, *Acts 9. 30. 31.* Which is the born of *Mary*; (for the Godhead could not dy and rise again, and be Exalted; but the Manhood) And not only this Person, but his whole Recombination in that Body of his Flesh; the Peace through the Blood of his Cross are little worth with you Quakers. And the new Gospel; But the Light, the Life, the Power within, as we call it, is all your Justifying Righteousness. And so the Law, which was become the Gospel, and the Gospel the Law; *Moses*, *Christ*, and *Moses*. Thus the poor Soul is shut up in Prison, to work for Life and Salvation; (as I have said) according to the *Quakers* Doctrine; there is an end of *Christ* and the Gospel. (Not that I deny good works in their place.)

So that your Condition and State; (which I was once in) may be compared to *Boaz*. The Lord be merciful to you.

Furthermore, Thou sayest Daily, that in my suffering the Light which I was convinced of sin, and by penitence thereunto, should be brought into the Image of *Christ*; and in that Righteousness be accepted with God, and delivered from Wrath to come to be the Light of the Spirit; But only the same Light by which *Heaven* did by Nature things contained in the Law. That I am a denier of the Scripture; which Scriptures thou sayest are *Ysaiah* and again in *Tit. 2. 11. 9. p. 29.* of thy Book. Both which places are

Page 29. *Holding Fast in a pure Conscience: Hoping to be found of my self.*

Thus you abuse us: turning our words to your sense and meaning, because we will not admit of those Works wrought in us by the Law to come in to Justification: But dare say, so to do, is an abuse, destroying of the Gospel: a despising of Christ, and making his service his Saviour. Therefore you would make the people believe, we are against good works and Sanctification.

Surely, in this Censure you pass, you did not obey your Light: for your Light cannot inform you aright, which sheweth it to be impure and unsound.

But to the Scripture thou mentionest, *John 1. 9. That was the Light, which Lighteneth every Man that cometh into the World.*

As to that Phrase, *True Light*: I believe it was Jesus Christ, of the Virgin Mary, God and Man united in One. As he was Man, he was capable of suffering Death: To be cut off, not for himself, as he was God, he was able to go through the Work he had to do for sinners: This was he, the Light that John bare Witness of, who chiefly deserveth the Name of *Light*; seeing he giveth Light, and receiveth Light of none. Now, as he was the Creator of all things, *John 1. 2. So the Light which came on, we will grant, that enlighteneth the World*, reading that Phrase as you do. Of which Light, he partook before his Fall; yea and after his Fall, though not in so great measure, as when he was in the Image of God. The Heavens had no Light also, yet were without God in the World. *Ephes. 2. 12. The Young Man, Mark 16. 7. that came to Christ, had it. And he before his Conversion, yet both were without the Spirit of Regeneration*, as appears plainly.

Also there are many things, and several Conditions, to which man may, by this Light of Nature attain; and yet be without the Spirit of Adoption, viz. to be *teaching the Law Idly*, as he is of Man: and seeming to himself to be Righteous before God, *Gen. 9. It was so with me when time was, and I saw no Bandage in State, though there was real Bondage*. According as it was written in *John 8. 33. that said, We be Abraham's Seeds, and are not in Bond to any Man*. Where Christ did imply that they were not free, yet being sensible of their Spiritual Bondage.

If any say, that by this Light, a Man may apprehend the Notion of Christ, a Saviour, a Gospel, &c. Why, If thou shouldst say so, if I consult my own former experience, and the Scripture, it is

turneth the Gospel into loofness: *that Grace may abound*; or it corrupteth it by joyning the Law and Works for Justification with Christ. It teacheth that the Law must be kept perfectly, or else thou canst not be saved. Yet I still deny, that every Man that cometh into the World, is Lighted with a Gospel-Spiritual-Light. This is a Light that every Man hath not. Therefore in Answer to your Request pag. 40. viz. to know of us, *Whether there be a Light that every Man hath not? And if so, how it differs from the other?* I ask, Can there be the Light of the Sun, without the Sun? Or the Light of the Fire, without the Fire? Or can there be the Light of a Candle, without a Candle? Then can there be the Light of the Spirit in Man, without the Spirit of God, 1 Cor. 2. 9, 10, 11.

Now it is Evident that all Men have not the Spirit, as in Rom. 8. 9. *Any Man have not the Spirit of Christ, he is none of his*: Implying, that some were without the Spirit. Jude 19. *Sensual, not having the Spirit*. Gal. 3. 2. *This only would I learn of you, Received ye the Spirit by the works of the Law, or by the bearing of Faith?* Then there was a Time before they received it, seeing they might remember when and how they received it. John 14. 17. *The Spirit of Truth which the World cannot receive*: Then the World hath it not. And many more Instances may be gathered out of the *Acts of the Apostles*: That both Jews and Gentiles had a Light; the Gentiles had *the work of the Law written upon their hearts*; and the Jews with this Natural Light, the Knowledge of the Law of Moses; Yet were without the Spirit, not being Converted to the *Faith of Jesus*, but opposing it. Wherefore, as a Man in outward things cannot lay hold on that which is beyond his reach; so more can any, by that common Light that every Man hath, lay hold on that which is above its reach. For that Light that shewed Adam that he had broke the Law of God, Gen. 3. did not shew unto him the way of deliverance; but God shewed it to him by Revelation. So is it in our Day, none seeth any Beauty or Comeliness in the Gospel without the Lord reveal it unto him by his Spirit.

Now here comes in the other Query, pag. 41. *Whether this Light I speak of, the Light of the Spirit of Christ, be another sort or kind of Light, differing from that which every Man hath?*

I Answer, Of those that have the Common Light, it's said John 3. 6. *That which is born of the Flesh, is Flesh*.

Titus 1. 15, 16. *Unto them that are defiled and unbelieving, is nailing their hearts, but even their mind and Conscience are defiled; they profess that they know God, but in works they deny him, being abominable, disobedient,*

and so every good work reprobate, or of no judgment. The Natural Man discerneth not the things of God; neither indeed can, 1 Cor. 2. 14.

But now, of those that have the other, in the least measure of it, this is said, 1 Tim. 1. 5. Now the end of the Commandment is Charity out of a pure heart, and of a good Conscience; and Faith unfeigned. 1 Tim. 1. 19. Holding Faith and a good Conscience, which some having put away; But how did they put it away? What, by falling into Theft, Murder, and Adultery, and such-like practices? Not so much by these things, if at all: for they became Teachers of the Law; and as I humbly conceive, thought that the Law must be kept perfectly, is necessary for Salvation; by which Doctrines they did corrupt the Gospel, and cast off the Faith which once they pretended to; making an unlawful use of the Law, as Paul Witnesseth, v. 7, 8. whose Doctrine did eat as a Canker, as it doth in our day. Therefore the sum of all is, as to these two Scriptures; No Faith in Jesus, no good Conscience, no pure Light. For they are always joyned together; never go asunder.

Furthermore, Paul speaking of himself, 2 Tim. 1. 3. That he served God at that present from his forefathers, (i. e.) as Abraham and Isaac, &c. that were in the same Faith that he had now; only they looked unto Christ to come; and he, as already come: With pure Conscience. How so? had he not a pure Conscience always? No, when-as he said of himself before, when a Pharisee he ought to do many things contrary to the Name of Jesus: Yet lived strictly, as touching the Law. But time was, that when a Pharisee, the Lord met him, and smote him to the Ground, and gave him his Spirit: and then he builded up the thing that before he destroyed: viz. The Faith of Christ, and then, and not till then, had he a pure Conscience, and served God with this pure Conscience.

Obj. But why should this Common Light be counted impure, or an evil Conscience; seeing it reproveth for sin? And the Heathens by this, did things contained in the Law, which shew the work of the Law written in their hearts, their Consciences bearing Witness? Why should it be so called or filed?

Ans. Because, it doth not shew unto Man Obedience to the Will of God, from right ends, and from right principles; from right reason and understanding and judgment: But is like an unskilful Pilot, that undertakes to Steer the Ship, and yet runs it upon Rocks and Quick sands. So this, teacheth the things contained in the Law, and yet destroyeth the Gospel; missing of the way of Obedience out of Love

in God. There is no Doctrine under Heaven begetteth this Love to God, like the Doctrine of the forgiveness of all sin in the Blood of Jesus Christ.

But is there then a difference betwixt this Light in every Man, reproving for sin; and the Light of the Spirit, in their Teachings and Operations?

Yes, very much; if I had Words to express my self: though I am a Condemned person by a Jury of eleven, and though it be accounted a Divination of my own Brain, it matters not.

1. The Light of the Spirit, esteemeth, reckoneth, or prizeth the Personal Obedience of Christ, 1600. years ago, viz. his keeping of the Law in every point. He having fulfilled the Law in our Nature, *not for us* but of his own; as the only Righteousness by which we are justified before God, *Rom. 5. 19.* And makes the Soul gladly receive it, and embrace it in all humbleness of Spirit, this Person, and his Personal Obedience, as the greatest Treasure in Heaven and Earth: and causeth the Soul in all thankfulness to walk in Obedience before the Lord.

But the Common-Light, looks for a Righteousness within, to be justified by the Righteousness in which Man liveth, and consequently the Righteousness of the Law.

2. The Spirit begetteth an esteem of the Sufferings of Christ, the sacrifice of his Body, as the only means by which we are freed from the wrath of God due to our sins, *be being made a Curse for us, Heb. 10. 12, 13, 14. Isa. 53. 5. Gal. 3. 13.* But the Common-Light counteth it a Doctrine tending to *Loosness*, as may be seen pag. 33. and 301 of the Book called *Rebellion Rebuked.* And I my self did once so esteem it, but now no such thing.

3. The Spirit makes us esteem the Cross of Christ, and the carrying forth the Person of Christ through it, and the penalty of the Law, and raising him to Life again; and exalting him into Glory, to be a Prince and a Saviour, *Acts 5. 31.* to be the Power of God to Salvation, to whom many as thankfully receive it and embrace it.

But the Common-Light esteemeth that power and dread in the Conscience, which restraineth Man from sin, blinding Man to obey for Life and Salvation; to be the power of God to Salvation. And in many more things there is a difference, in their teachings and directions. Nay, I scarce know one Gospel-Truth, but this Common-Light contradicteth; yet the Teachers of this Light, come with the words

of this Glorious Gospel. So that word is true, which hath comforted me many a time; and may comfort others, *viz.* *If it were possible the very Elect should be deceived*: But notwithstanding all the subtilty of Satan, it's not possible.

But farther, the Spirit causeth a higher Repentance, than the Common-Light. Such a Repentance, such a Change in the Will, that the Saints even loath their own Bodies; they are as it were weary of them, because of the Corruption that dwelleth in them, though the power of it be broken that it doth not Rule and Reign over them. Not because they would be justified by a Righteousness wherein they would live; as Paul Witnesseth, 1 Cor. 4. 4. But that they might glorify God more in their Generation; that they might be for the praise of his Name, that hath redeemed them.

But the Common-Light worketh a Change in the Life and Conversation, to merit Eternal Life by; and to get into the Love and Favour of God. So that there is not so clear a Love, nor so free a Will to walk in the Commandments of the Lord, as is in the Gospel-Repentance wrought by the Spirit; As may plainly appear, by what *William* saith, in the 35. pag. of his Book, *viz.* *If so be the Father hath poured out all his wrath upon his Son, there is no need to fear miscarriage.* And again he saith, *If so, the Devil may play what Cards he will.* Now, whoever tasted of the Gospel, that would make this use of it, but did count it as their only happiness?

There is difference in the *Motives* and Arguments to move to a Holy Life, between these two Lights. My experience in this hath been as a second Pillar, which the Lord hath made use of, to uphold my Spirit for some time. And comparing my experience with *John* 16. 14, 15, I have been relieved; and perhaps it may be a relief to others, if with me now they view the three Distinctions in those words, v. 14. *He shall glorify me, for he shall receive of mine, and shew it unto you.*

1. I considered, who that was that should be glorified: Whom I conceive is *Jesus*; born of the *Virgin Mary*; the Mediator or middle-Person betwixt God and Man; having the Nature of both, that he might accomplish the work that he had to do; and that he might bear and defend his people, when they cry unto him, seeing he was troubled with the feeling of our Infirmities, *Heb.* 4. 15. But is now Exalted in the Heavens in that very Body which he took of the Virgin, *Mat.* 5. 31. *Heb.* 4. 14. This is he that was to be Glorified. For he doth not pour them unto that within him or within every Man; but to his Person, v. 16, speaking of his departing a little while after, signifying his Death, which filled them with sorrow.

Who that was, that should receive of his, which is plain; the Spirit of Truth, the Comforter, whom he said, he would send, &c. 7. in his spiritual absence. Whose office is, to take of Christ's things, and shew them to his people. For though the Spirit be the same in Essence, yet it becometh not but they may be, & are, two in Office and Personality. The Spirit thus taketh of Christ's Righteousness, Sufferings, the Travail of his Death, to redeem his people, and sheweth them unto his people.

The 3d. thing, To whom these things were to be shewed. They were the eleven chiefly there mentioned: But surely as well to all his people, in all Ages and Generations. For none seeth them but by the Spirit; as it pleaseth God to reveal them to us. And this Spirit he giveth to all his people. Now Jesus Christ being born of a Woman, was made under the Law; Gal. 4. 4. who in all things did fulfil the Law in all respects; and at all times, in all cases and conditions: So that he knew no sin, neither was Guile found in his Mouth; 1 Cor. 5. 21. By which Obedience, Righteousness, and Holiness of Christ, we are made Righteous; Rom. 5. 19. Therefore he is called by the Prophet, The Lord of Righteousness, Jer. 23. 6. A Saviour and a Deliverer. Now the Comforter taketh of these things, and sheweth them unto us. When we see our miserable and wretched Condition; under the Wrath of God; and our inability to keep the Law of God. And this is the Language of the Spirit to us, viz. Christ is the end of the Law for Righteousness to every one that believeth, Rom. 10. 4.

Now it is not the Office of the Spirit the Comforter; much less of the Light within every Man; (which deserveth not the Name of the Comforter:) to work Righteousness in us; to justify us; though it will lead to Holiness: Neither to bring us to fulfill the Law in our persons to be justified thereby before God; 1 Cor. 14. 4. Though I once was entangled with an opinion of this Nature, viz. That it was Christ by the Spirit which wrought in me: therefore it was not my Righteousness by his; and this for Justification. Jesus was put to death, Crucified; not for himself, he was an Offering for sin for ever, Heb. 10. 12. a sacrifice most pleasing to God: And he rose again for our Justification, Rom. 4. 25. Signifying so much, that he had satisfied the Justice of God for the Sins of his people; and could not be held of Death. Now the Spirit taketh of these things, when Man is, (as we have said before,) under the scene of the wrath of God; and applyeth them unto his heart; giving him Faith herein, saying, Christ was made a Curse for thee; Gal. 3. 13. (i. e.) in thy place, room; and stead. He was in a bloody Agony; he was forsaken of God; and all for the sake of his people

people. His Blood therefore cleanseth from all sin. Now the Blood is not within us, (as the Quakers say) Any Sacrifice, any Crucifying makes Man to purge, to purify, to make Reconciliation with God. But the Spirit doth apply the Merit of the Sacrifice, the Bloodshed of the Person Jesus Christ, which was 1600. years since. He it was, the Light within every Man; that is often called the Redeemer, in the Prophets. And as Paul calls him from thence A Deliverer, to come out of Zion, Rom. 11. 26. when the time of his Birth drew nigh, he was pointed out to be the Person, Mat. 1. 21, Luk. 1. 31, 32. to accomplish the Work. This is said, he gave his Life a Ransom for many, Mat. 20. 28. Now the Spirit, as we said, taketh of these things, and applies them to his people, and saith, he hath (not he will redeem, but hath) Redeemed us from the Curse of the Law, Gal. 3. 13. and hath made us Sons through Faith, Gal. 4. 6. though they had infirmities, and had need of Reproof and Exhortation to good works; as may be seen in the Epistle, he having obtained everlasting Redemption, through the blood of his Death, entering into the Holy Place once, with his own Blood, Heb. 9. 12, 15.

These things I say, doth the Spirit Preach to the Souls of poor Men. As an Ambassador receiveth of the King his mind, and declareth it in a far Country; so the Spirit receiveth of Christ's Love, his Blood, Care for his people; and gives them to understand them for themselves, for their own Comfort.

But to the last, viz. He shall glorify me. So is it indeed, the Spirit doth mightily exalt the Person of Christ, it proclaims him to the World to be the fairest among ten thousand, 40 he attests him Comely. No deformity at all in him! How excellently is he set forth in the Book of the Canticles! And when the Spirit doth thus reveal Christ in his loveliness and Beauty, they cry out, O what a wretch was I, that I should sin against so Gracious a God! That such as Jesus Christ, must dye for my salvation! We that stood in the stoutness of our Spirit, and slighted, and scorned to accept of his personal Obedience 1600. years since. Now do melt in the remembrance of our hard hearts. And thus it is got likewise in the hearts of Men, a Love, to live to the praise of the Name of Christ for ever, because of a Rebel, he hath made him a Son, because he hath made Reconciliation by the Blood of his Cross. From henceforth he would fear him, and serve him as a Father, that hath done so much for him, that he cannot do so much for Christ, nor yet requite or make amends.

then you see; it is not (as the *Quakers* say;) Obeys the Light, with-
out submit to the power thereof; that your peace may be made; that ye
may get into the Love and favour of God; that you may be made the Sons
of God, by the Righteousness which the Light hath wrought in you; ac-
cording to that I have read, that George Fox the younger hath writ.
These are his words, viz. If ye would believe and wait in me, or obey me,
the Light in you, I will purge out all your iniquities, and forgive all your
iniquities; and I will change your Natures, and make you New Creatures,
I will bearken to me, and obey me, the Light in you.

To see the Motive of one and of the other Light to Obedience, is
different.

Again, another difference is, that the Light of the Spirit of Christ;
makes a Man more humble and low in his own Soul, than the Light
the *Quakers* plead for. It sheweth him, that he hath nothing to boast
in glory in, but all is freely given him: Nay, if God should deal in
justice with him, that he is a wicked person, in that he hath sin dwell-
ing in his flesh, a corrupt nature; if God should look upon him as
in himself; this might justly befall him, to be condemned.

So that he cannot vaunt it over his Neighbour, and say, I am Right-
eous, thou art Wicked; I am good, thou art evil; I have done Right-
eousness, thou hast done Wickedness: and thou mayest be Righteous
and hold on, and do good, if thou obey the Light in thy Conscience,
the voice of the Lord, calling unto thee in the inward parts (which
the *Quakers* say by their Light) and I have said it in heart many
times, before the Lord humbled me to accept of the personal Righte-
ousness of Christ, for my Justification as I am a poor sinner.

Again, there are things which the Light of the Spirit discerneth
to be sin, which the Light in every Man cannot discern to be sin. As
first, to seek for and look for Justification, Reconciliation, Acceptance
with God, in, with, or by the Righteousness in which we live, acted in
our persons: It seeth not this to be a Despising the Righteousness of
Christ; a corrupting the Gospel, eclipsing the Glory of Christ; a
contradicting God in his Way and appointment for the Salvation of
poor sinners. It seeth no evil in this which yet makes Christ of no
Advantage, not submitting to the Righteousness of God. Yet I am not
ignorant my Adversaries will say, They are justified by the Righteousness
of Christ; and they do not despise the Gospel; with many more good
words, as they have writ; which would in God were true.

But I would here Answer a Question or two; and then proceed. If
it should be in the mind of any to ask,

Quest. What shall we do, that we may attain to this Gospel-saving Spiritual Light?

Ans. I know thou wilt count that which I am about to Answer, a notorious Lie; except the Lord lead thee to experience it, yet dare I speak it, viz. That you must unlearn all that you have learned, and pull down that fair building of Righteousness: and deny that great progress you have as you think, made towards Heaven, by your doing that which is Good, and abstaining from evil, (Which yet is of use in its place :) and to deny all that you think is of Christ in you, the Light, Life, Peace within you; it must all become as nothing, in the point of Justification, or to deserve or merit Salvation; (not that they should be left off in their place.) And notwithstanding all your Righteousness, you must be sensible that you are miserable sinners; and you must be as a Man that hath not a bit of Bread to eat, nor a rag to cover his nakedness. I have said before, and say again, I mean not that you should turn to a vain Life and Conversation,

Quest. But if there be such a Low estate to come before we attain to Saving-Light, which way shall we come to it, that we may have the other?

*Ans. Thou must not think, that if thou art Righteous in thy own sight, that thou art so in Gods also. Neither if thy Conscience do not Condemn, is it enough: but apply thy self to the Glass of the Law; for by the Law is the Knowledge of sin, Rom. 3. 20. Remember that God looketh not at the outward appearance, but upon the heart, 1 Sam. 16. 7. and see if thou dost not break the Holy Law of God every day by thought, word or deed. If there be not wandering Thoughts arising in thee; or some evil desires in thee; some envy to thy Neighbour, or some Covetous desire, at some time or other; Then remember, *He that offendeth in one point, is guilty of all*, James 2. 10. And if thou shouldst commit sin in ignorance, thy ignorance will not excuse thee; but thou standest *guilty before God*, Luke 23. 34. Neither yet say in thy heart, though I do not keep it, I shall come up to it in time, and so rest here. When as thou knowest not but death may seize on thee the next hour. Again, forget not this, that God requireth a continual keeping of his Law, Gal. 3. 10. Deut. 27. 28. And much more might be said as to this. Try now thy self by this written Law; and see if thou dost not break it frequently; and by all the power thou hast, canst not keep it as thou oughtest. This is the way for thee to see thy self poor and naked, miserable and undone without the personal Righteousness of Christ to justify thee.*

But you say, If the Righteousness by which we are justified be without, and satisfaction made 1600 years ago, for all sin, the Devil may play what Cards he will; there is no need to fear the loss of Salvation through Misconduct, pag. 35. Thus indeed did I think once, as well as you: as you may see pag. 16. of my Book.

Answer. And as I said in that my Book, in Answer, so say I here again from my own experience: Whoso counteth it a Doctrine tending to Unrighteousness, they never truly knew the want of a Saviour. This Objection is no new thing. For after Paul had spoke of being made Righteous by the Obedience of one, Rom. 5. 19. in Chap. 6. v. 1. he brings in this very Objection presently, *What, shall we continue in sin, that Grace may abound?* he meeting with what was in their Spirits, v. 2. *Forfeited, how shall we that are dead unto sin, live any longer therein?* If he had said, is it possible? can this be? Will it not be abhorred? Christ dyed for the sins of his people, that so many as believe on him are buried with him; and as he had victory over Death, so have we by Faith: Will not this Influence their Spirits so, as to live to the praise of his Glory? What, if they are delivered from the loss of Salvation; which the Scriptures speak, *Isa. 55. 3. Alls 13. 34. Jer. 31. 1. John 6. 37. Psal. 89. 30, 31, 32, 33.* Doth it therefore follow that we should go on in wickedness, and not love and fear God? Though our Life and Salvation consists not in it, or their Reconciliation or acquaintance with God. They ought to fear and love him, but it is as a Father, not as a Condemning Judge: But as being taken into Everlasting Covenant with him, as having the Inheritance sure to them; and as for fear of losing it, and being cast-out. If they transgress his Will presumptuously, he deals with them as a Father with Children: in love he chastiseth them, which way he pleaseth, *Heb. 12. 5, 6, 7, 8. Prov. 3. 12.* As a Son loveth his Father because he is his Father. So it is with the people of God; yet the Relation of a Father and a Son standeth out. So doth the relation of God and his people through Faith.

So that when they sin, as we said, he correcteth them; because he loveth them, and delighteth in them. And how great a difference is there, betwixt the Correction of a Father, and the Sentence of a Judge?

But W. Baily, Thou Objectest, That was a needless Doctrine to bid his Disciples watch and Pray lest they runned into Temptation: and of Peter, he bid them, Give all diligence to make their Calling and Election sure, *Mat. 26. 41. 2 Pet. 1. 10.* as in pag. 35. of thy Book.

Ans. O no! Though the matter of Justification be fore on Gods part, viz. the Righteousness of Christ, and the Merit of Christ, his fulfilling the Law, and being the end of it; and this he doth manifest to his people by degrees working Faith in them. Our State is sure and certain on Gods part. His foundation is sure, yet as to us it is brittle, and very uncertain; considered in our selves, by reason of our Corruption that dwelleth in our Flesh, and the many Enemies we have, within and without: carnal reason gets up, and it contendeth in our Breasts, saying, what Foolishness is this, to trust to the Righteousness of another? What must ye not be Righteous in your selves, and can ye be Righteous else? and unbelief gets up, and saith, what will ye believe that the promises of God are true? That ye are made Righteous by the Obedience of Christ? That he for us hath overcome Sin, Death and the Devil? how can this be, when he dwelleth in your Flesh to this day, and the Law cometh with it Threatning, to bring trouble upon the Spirit? The Devil accusing, and stirring up the Enemies of the Gospel to lay false Notions, and errors, and stumbling-blocks in the way: and the half of our selves *Warring* against the other, *The Flesh against the Spirit*; and so hinders the view and sight of the Gospel for a time: and our Faith is very weak and low. As I may say by experience, How many dark and gloomy hours have I met with in my life-time? What ups and downs? What shakings in my Spirit very often? Sometimes tossed in my Spirit to the works of the Law for Justification; Sometimes to the other false and strange foolish Opinions. Therefore surely it was no needless thing, to bid the Christians beware of temptations; and to stir them up to *hold their Calling and Election sure*; seeing they had many Enemies to contend with, and had but little Faith; but like Children when they first go alone are ready to stumble and fall at a small thing.

But because it is my desire to help others, if it may please God, I would proceed, before I leave this, a little further according to the Knowledge God hath given me.

Quest. What Comfort hath a Christian in these Conflicts with his Enemies, which are so many?

Ans. This is one Comfort, that God will never leave him nor forsake him: his loving kindness he will not take away from him, but will preserve him and defend him to his Heavenly Kingdom.

2. That Jesus Christ doth Intercede for his people, as he prayed for Simon, that his Faith should not fail, Luke 22. 32.

3. That he that hath begun that good work Faith in us, is able to ex-

to the end; and to perfect it to the day of Glory, John 10. 28. 29.

That there is a Promise of Victory over sin and Death, and all Enemies. So that we may say, they shall not always overcome us, there is a stronger than they, Rom. 6. 14. Heb. 12. 5. 6.

That we fight against vanquish Enemies, such as are overcome our Head already, John 16. 33.

Howbeit Paul had a strong Faith in these things, when he Preached the Gospel, meeting with many difficulties, and dangers from his Enemies; yet his perswasion we see, did not fail him, but the Lord stood by him, and strengthened him, and he was delivered out of the pass of the day, and he saith in confidence, that the Lord would deliver him from every evil work, and preserve him to his heavenly Kingdom, 2. Tim. 4. 18. Obj. But W. Daily saith, Who among the ungodly would turn their ears to this kind of Doctrine? pag. 35.

Answer. What if the ungodly make a wicked use thereof? Is it therefore false? and is it unlawful to Preach it? If a Man walk with a staff in his hand in the Road, with which he Murdereth a Man, is it therefore unlawful for me to walk with a Staff by which I am supported, and my Life preserved? If any make that bad use of it, as to continue in sin, let them remember the Lord's dealing with Israel in the wilderness, treated of 1 Cor. 10. and the 12 verse.

But now on the other hand, the self-Righteous, the Just before Men, are proud in their Spirits, and they scorn this Reconciliation by the Obedience of the Person of Christ, and his Death and Sufferings; and have no need of it, or them; no Beauty, no Comeliness in Christ. Therefore according to that which Christ saith, he came not to call the Righteous, but sinners to Repentance.

So that I may bring in your Objection here.

Obj. But if all Men are not Lighted with the true Light, then some have no true Light. Then why should they be Condemned? is this equal? pag. 41.

Answer. That all Men are Lighted by a Light that is true in its kind, by Jesus Christ, as he was the Creator of all things, I deny not.

But that all Men have a saving-Light from him as Mediator, I do deny. And if thou ask, Is this equal?

Answer. Is it not lawful and equal to withhold relief from him that scorneth to receive it, and yet is in want?

2. Is it not equal for a King to withhold a Pardon from a Murderer, when he scorneth to accept of it, yet is at the point of Death? Why then should it not be equal with God, to withhold a saving-Light

The Quaker Controversy

from such as those I have been speaking of? that say in their hearts, they have no need of it?

Many more things might be spoke, but I pass them by, and shall not meddle with them, but leave them to others, whose business it is, not properly to contend for them, viz. As to the powerful works of God without, and the Righteousness that justifies being without, and other things which I am satisfied in; yet deny not the inward workings of the Spirit, neither a Holy Life and Conversation: but they are before often, that good Works must be maintained, upheld, and taught, but, in their time and place; and not so as to destroy the Gospel, and bring Mens Consciences into slavery & Bondage, under the Law. The next thing is *S. Crisp*, his expressions concerning me; how he hath set me forth, which I could not but wonder at, when I viewed that any pretending to an infallible, and an unerring Spirit, should write so many false things.

First, pag. 50. *Oh horrible Canaan! Such a Canaan God never led his people into, nor ever will; Where these things are not laid upon them. This is a Canaan for the Sons of Belial, who are often without any Yoke. I testify in the Name of the Lord, that made the Heavens and the Earth, and all that is in them, that the true Name of this Canaan, is Sodom and Egypt.*

What shall I Judge of this! I have not met with the like Expressions That Canaan, the Kingdom of Christ, given unto his people, being Justified by Faith without the Deeds of the Law; and from thence forth acting in Love to him, living to his Glory; That this should be called a Canaan for the Sons of Belial! And to be so confident to say He testifieth in the Name of Jehovah, that the true Name of this Canaan is Sodom and Egypt! It made me even tremble when I considered it. That any Man should testify in the Name of Jehovah, and speak such Untruths! Why might not this Man say of Paul as well, where he saith, *Galat. 5. 13. Brethren ye have been called unto Liberty; that he told the Galatians, that they might Steal, and Lie, and Kill, and Commit Adultery, and do all manner of Evil? Seeing he was Treating us we are, about the Law and the Works thereof. And likewise, why did ye not say, that Paul allows it to be lawful to Kill, Steal, and Commit Adultery, &c. when he saith in 1 Cor. 6. 12. All things are Lawful unto me; And so Chap. 10. 23?*

It may be thou wilt say, not so, because Paul said to them in the *Galat. 2. 2. Use not your Liberty as an Occasion to the Flesh, but by Love serve one another.* And in the *Corinthians* said, *All things are not expedient.* And besides Paul lived a just Life.

the manner did I say, that I ought to go on in Holiness.

For the Glory of God.

To manifest my Love to Christ.

To convince the World of sin.

It is my Duty to God.

pag. 19, 20. To be found in doing justly bringeth Man and Man, according to the Light. And yet he saith, This is a Canaan for the Sons of Be-

lieve and declareth it to be the Wickedness of my Principles.

pag. 50. he saith, The Latitude of my Judgment and Faith is, that I do Lie, Steal, speak evil words, &c. that I am not a whit the less loved of God for so doing.

Take notice Reader, he doth not say, that it is the Consequence of the Doctrine I laid down, neither saith he, that in all probability, I may grow to such a Faith; but speaketh in the *presens Tense*, that it is thus with me; and thus I did believe at this very time.

Now I remember, I have read 1 Cor. 2. 11. *What Man knoweth the things of a Man, save the Spirit of a Man that is in him?* I know much thing by my self, that my Faith and Judgment is such, (Yet thus said of me,) yea notwithstanding all that I said to the contrary pag. 14. and else-where, viz. *Thou Faith engageth to serve the Lord.* I know not what to make of it, but such a slanderous Report as I met with, Rom. 3. 8. when some affirmed that *he taught that Men might do evil; that good might come of it.* Therefore as it is a solemn thing, so I do solemnly declare, that I know no such thing by my self, nor would make me Guilty of: But say as before, that I believe that such a Son do offend God his Father, by falling into sin, God will punish; and that sharply; but his loving kindness will be not take away his love.

But farther this Man saith of me, pag. 51. *Thou hast cast off Christ's Yoke and Burden, and endeavourest to betray him into the hands of Priests and Ministers.*

What he meaneth here by this, viz. betraying Christ, casting off his Yoke and Burden, which I conceive he accounts the denying of the pure Light, (as he calleth it,) in every Man to be the Saviour of the World, is.

As to this Yoke and Burden, I confess I have cast it off; and that likewise, viz. looking for Justification and acceptance with God by the Works commanded by the Light, and by Obedience to that Light; yet do I walk in Obedience to my Conscience as my Duty. As to my Conversation, I may say with Paul, Acts 24. 19. *These that have known*

known is ought to have Objection against me, first, if they had not been
ly to lay to my Charge, and not a Stranger.

So this is the Reward, or part thereof, for speaking the things I ex-
perienced upon my heart; but I matter not such Reproaches, I care
for them; only this I beg of God, a support under them, and a safe
Carriage through them. If it be my Lot and Portion, even so be it.
It is a small matter, as Paul saith, to be Judged by others, whether
I have been faithful or no, in what I have writ. Yet I know not what
may lead as sober a Life as *S. Crisp*, though I do not expect to be ju-
stified; or to have my Peace made; or to get into the Love and Fa-
vour of God, by these Good things wrought in me. But believe me
are the Fruits of that justifying Love and Favour of God to us, through
Faith in Christ, without the Deeds of the Law. So that if I be charged
a *Liar*, a *Thief*, a *Blasphemer*, a *Wicked Person*; not fit to be believed
in Words, or trusted in Actions, it is I say, a small matter; it is no more
than what was their Lot which went before. And the Scripture then
witnesseth it, viz. That all manner of evil shall be spoken of the people of
God falsely, for Christ's Names sake. The same that comforted me,
comforteth me; 1 Cor. 4. 3, 4. in this Case.

Again, I say it is a small matter to be Judged by *W. Bail*, or *S. Crisp*,
or by a Jury of eleven. I call them a Jury, because a Jury judg-
eth according to their Evidence, not knowing the Person that Com-
mitted the Fact. And such were some of these. Yet I do not know
that I have acted any thing contrary to that which God hath given me
in my inward parts.

And therefore, as these things have been falsely declared concerning
my Faith with what else soever; I have only this to say as my duty.
The Lord lay it not to their Charge but forgive them, and embrace them
in the Arms of his Pity and Compassion; Even so be it. Amen, and
Amen.

I have one thing or Question more to Answer, if it be upon the heart
of any one to ask me.

Whether I was of the Quakers Faith and Principles or no?

Which I shall Answer by way of Querie, and leave it to others to
Judg. Though it's possible, my Adversaries may have five words for
my one. Yet in this I have rejoiced, that in an hour when they
came to try me, my Faith did not fail me, which is more to me
than thousands of Words. Though good Words are good in this
place.

to be of the **Quakers Way**, **Faith** and **Principle**, who **Believe** in **Jesus Christ** the **Saviour** of the **World**.

then was **T** of their **Way**, and **Principle**, according to that **Inception** of my **Book**. But do now say, it is a rotten corrupt and **unfounded** thing or **Principle**, as to the leading or guiding into the knowledge of the **Gospel**, or the way of **Salvation** that **God** hath appointed **Christ**.

It will be asked, **How can I prove it?**

Answer, By my own **Experience**. I found it so, as to my self. Of which, I could speak more; but omit it at present. And prove it to be an **unfounded** thing (I mean the **Light** within every **Man**) to reveal the **Gospel**: Because it hath led these **Men** to say, in pag. 29. which I have before, viz. That **W. Hamorib** saith, *It was the **Godhead** by which the **Quakers** people saw the **Vengeance**, when they apprehended **Paul** to be a **Murderer**.*

He saith, *I have contradicted my Companion.*

Pag. 5. **Crisp** saith, *The **Latitude** of my **Canaan**, is so bare with **heavy Burdens** laid upon me, which **Burdens**, he before reckoned up, as not to **Lie**, **Steal**, &c. Which **Burdens**, he saith, *I have cast off*; and cautions **Men** how they believe me, and trust me, &c. Notwithstanding I had said, in pag. 19. *It was the **Duty** of every **Man** to walk in the **Commandments** of **God**.**

The same **Crisp** saith, *It is my **Judgment**, so believe, that if I do **Lie**, **Steal**, &c. or any such wicked thing; I am not a whit the less approved of*. Though I had declared my **Judgment** in my **Book** to the **Contrary**.

Now I would ask any one to give a **Just** reason, why this pure, an unerring, an unerring **Light**, may not as well lead aside into ways of **Deceit**, as to prompt them into the misunderstanding of our words, of the **Declaration** of our **Faith**? I farther **Query**.

Query, *Whether this pure infallible unerring **Light**, (as they call it,) may not suffer a **Man** to rest in a **Righteousness** short of the **Righteousness** which is sufficient to complete and perfect **Man** every way, and to **Justify** before **God**; and to bring to everlasting **Peace**; as it hath suffered these to fall into the breach of that **Commandment**, viz. *Thou shalt not Bear False Witness*; As they have done, in the four last **Instances**. Which things are utterly false.*

Oh. But if any yet **Object** against all I have said here; and say in their hearts; which I question not but many do say, *That they can & do all themselves upon the **Lord** (i. e.) The **Light** within: and their hearts do*

are condemn'd. They have boldness towards God: and that if they
in this Condition they shall be blest.

Ans. Let them but well consider, *Gal. 3. 10.* Cursed is every one
that continueth not in all things written in the Book of the Law to do them.
Now I Reason thus with you; Either ye continue in all that the Law
requirerth, or no: If you say yea; then are you absolutely perfect
without the least sin, or spot, or presence of sin. If ye do not con-
tinue, and be not thus, and yet have peace, and your hearts condemn
ye not; (as you say:) It must be from one of these two things, which
are both false, *viz.* Either because God accounteth that to be sin to one
which he doth not account to be sin to another. Or that God will not
Condemn a Man for sin committed in Ignorance. As if a Man Com-
mit Adultery in his heart unawares, if his Conscience smite him
for it, but he dyeth without trouble in his Conscience for it; that such
an one goeth to blessedness, whereas Christ desired forgiveness of his Fa-
ther for them who knew not what they did.

Obj. If any will say, that our words are darkly spoken; and so that they
could not be otherwise understood.

Ans. They were not so dark, but many have understood them a-
right, which pretended not Immediate Revelation, nor Infallibility, as
ye do: Is it not strange then, that Men that pretend not to obey the
Light as their Rule, should understand them aright; and God, (as ye
call the Light) should not instruct ye aright in these things? Seeing all
things are naked and bare before him, and there is nothing too hard for
him to know. The sum is this then, *viz.* That which erreth in the
less will surely err in the greater. Or that which instructeth amiss in
those of smaller, will instruct amiss in those things that are of a higher
Concernment; and therefore it is unsound. But, as I have said, this
pure Light in every Man hath instructed these men amiss, as to the un-
derstanding of our words, and demonstration of my Faith and Judg-
ment; therefore it doth certainly mislead, as to the right understand-
ing of the Gospel, and the Principles pertaining thereunto, and
therefore it is corrupt. And as we said before, that which will suffer a
Man to rest in the breach of any one Commandment, will suffer him
to rest in the breach of any other of them; and consequently, suffer
him to rest in the Righteousness which will not Justify before God.
But the Common Light in every Man, hath suffered these Men to do
the first, therefore the second likewise, to take up in a Righteousness
wherein they live; and which was wrought in them by the Light
which they call the Spirit. But to return to my business in hand.

Quer. 2. Whether he be of the Quakers Faith and Principle, who believes that the power which accompanieth the Light and restraineth Man from sin, is the power of God unto Salvation, if he be obeyed? If so, was I once, after that manner I did (i. e.)

Quer. 3. Whether he be of the Quakers Faith and Principle, that expects to be Justified, accepted with God; and to have reconciliation with him, by, or through his Righteousness, in which he liveth; called in person; wrought by Christ? (As they say, i. e.) The Light and Power within? Then was I of their Faith.

Quer. 4. Whether he be of the Quakers Faith and Principle, that yieldeth himself, heartily up, or obeyeth that Light and power in him for his own end, viz. to be Justified, to be brought into the Love and Favor of God, to have his Peace made by those Works wrought in him? Then was I a Quaker, and I say you had W.

Quer. 5. Whether he be of the Quakers Faith and Principle, that believeth that the Washing, Cleansing, the Purifying, by with or through the blood of Jesus Christ, is only that Life, and Light, and Power that is within Man, when he gets any strength by attendance hereunto, over any sin and iniquity, and is led into any thing that is good. In which sense, I say, I might be washed in the blood of Christ, and cleansed from all my sins, and many a time when I was in my distressed Condition. If so, then was I a Quaker.

Quer. 6. Whether he be of the Quakers Way, Faith, Spirit and Principle, that believes that no Man of himself is able and sufficient to keep the Law of God; it being weak through the Flesh, to bring to Eternal Life. That the Light, Life, and Power within, doth work in him to change him from darkness to Light, and from the Power of Satan to God, to fulfil the Law in us; (i. e.) in our Persons, to make an end of sin, and bring in everlasting Righteousness, viz. the Righteousness wrought in us. So reconciling man to God, breaking down the middle Wall of Partition, destroying the Works of the Devil, Sin and Wickedness, all within, no where else, and in no wise else. Of this kind was my Faith for some time.

Quer. 7. Whether he be of the Quakers Spirit, Way, Faith, and Principle, that through Christ, (i. e.) the Light, Life and Power within Man, thinks he should be carried up, freed from sin, and live in holiness before Christ, as the person of Jesus Christ was 1600 years since, for an example to us, being obedient to the Call of the Lord, as they say, in my inward parts. So I believed formerly.

Quer. 8. *Whether he be of the Quakers Faith and Principle, who believeth, yea the Frame of his Spirit is; to say, when he seeth Man go in wickedness, Thou mayest be Righteous if thou wilt; if thou wilt but obey the voice of the Lord in you: (i. e.) The Light which calleth to you in your inward parts, he will deliver you from sin: for he delighteth not in the death of a Sinner.*

These I once held, with several others, which I pass by for brevity sake; as concerning the Taking an Oath, the Sabbath, the Law of Moses, &c.

Now, if he be of the Quakers Faith, which thus believeth, then was I. For the declaring whereof, I have suffered Reproach, and that none of the least, because of a similitude used by me; inasmuch, that I am declared to be a Liar, a Thief, a Wronger of my Neighbour, and several more, as may be seen; When they say, I have cast off Christ's Yoke and Burden: and the Latitude of my *Canaan*, is to have none of these things laid upon me. He must of necessity mean that I am become a Thief, and a Liar, &c. Otherwise there would be no need to give notice unto Men, how they believed me in my words, or trusted me in my actions, &c. But my Reproaches are not at an end; but I do look for more day by day. Knowing it is my Lot and Portion; and so would resign up my self to undergo them. What they may be, the Lord knoweth.

William Dimsdel.

From Ware in Hertfordshire,

June the 20th. 1674.

An Index of some Scriptures, opened in this Treatise.

Ver.	Pag.	Ch.	Ver.	Pag.	Ch.	Ver.	Pag.	
<i>Psalms.</i>			<i>Luke.</i>			<i>Titus.</i>		
13.	40, 41.	17.	21.	119.	2.	11.	84.	
1.	51.							
10.	78.	<i>John.</i>			<i>Hebrews.</i>			
4.	79.	16.	8.	14.	9.	23.	20, 21.	
<i>Isaiab.</i>			1.	9.	84.	12.	24.	25, 26.
		6.	62, 63.	120.	12.	21.	128.	
4.	49.	12.	35.	122.				
8.	76.	6.	53.	123.	<i>1 Peter.</i>			
1.	77.	16.	14, 15.	150.	1.	19.	125.	
3.	79.			151.				
4.	92.			153.	<i>2 Peter.</i>			
5.	127.	1.	9.	146.				
<i>Daniel.</i>			<i>Romans.</i>			1.	3, 5.	39.
24.	26.	1.	16.	6, 7.	1.	5, 8.	41.	
		7.	14.	14.	1.	19.	121.	
<i>Micah.</i>			8.	6.	39.	<i>1 John.</i>		
2.	27.	5.	15.	46.				
2.	92.	8.	4.	98.	4.	2, 3, 4.	103.	
<i>Zachariah.</i>			<i>2 Corinthians.</i>			1.	2.	123.
13.	78.	4.	6.	118.	<i>Jude.</i>			
<i>Matthew.</i>			<i>Ephesians.</i>			15.	14.	
		5.	13.	88.	<i>Revelation.</i>			
		5.	8, 9.	88.				
13, 14.	43.	<i>Philippians.</i>			8.	1.	78.	
3, 4, 5.	47.				9.	2, 3, 4, 7, 10.	107.	
14.	114.	13.	9.	99.				
	115.	2.	12.	128.				

FINIS.

ERRATA

ERRATA.

These in the Epistle. Pag. 2. l. 23. r. Daundy. p. 7. l. 11. r. to be done. p. 6. l. 11. r. and that thou hast lost.
 In the Book, Pag. 2. l. 16. r. thy Spirit. p. 3. l. 30. r. their Wine is the Poison. p. 4. l. 36. r. if not your Rule. p. 6. r. doth explain this, viz. the Preaching, &c. p. 8. l. 11. r. then you are not come. p. 13. r. Divinity, what then is the Doctrine of Comfort. p. 24. penult. r. several Names given them; as Father Son and Spirit have several names given them, yet one in nature, &c. p. 19. l. 10. r. glowing words. p. 20. ult. r. it is plainly spoke in opposition. p. 21. l. 1. r. thou must understand by these heavenly things themselves, either Christ. p. 25. l. 14. r. at that very time when they confessed sin, was sprinkled. p. 26. l. 8. r. and so we know that the blood speaks. p. 27. l. 12. r. believing. p. 28. l. 23. r. that it should rest. p. 28. l. 33. r. that which we should have borne. p. 30. l. 28. r. something more. p. 31. par. 4. l. 4. r. the second Adams nature. p. 39. r. with par. p. 42. par. 3. l. 11. r. omitted by Luke. p. 50. par. 3. l. 24. r. so far from helping in. p. 53. r. restrained to that things own Nature. p. 58. par. 1. l. 7. r. Angels in Glory that have. p. 59. par. ult. l. 8. r. you hold that motions. p. 60. par. 1. r. self-righteous, till the same to know this by understanding the Spirituality of the Law. p. 61. par. 4. l. 1. r. clear Knowledge. p. 61. par. 4. l. 10. * dele. her. p. 61. par. 4. * far and in the Room its exalted. 2. in his room, the Light within is exalted. p. 62. l. 8. r. their flesh. p. 63. par. 2. l. 15. r. no cursing. p. 64. l. 6. r. shattered crack. ed. p. 64. l. 32. r. that is not Christs. p. 66. par. 2. l. 7. r. thou hast remoued. p. 69. r. every Man hath believed in. p. 70. * for and accepted. r. Merit. p. 71. * for Infusion, r. Justification. p. 74. par. 3. r. Mahometans custom. p. 78. par. 2. r. bewrayed. p. 83. par. 1. l. 1. r. Divine Revelation in vain. p. 83. par. 9. r. angels could not have known. p. 85. par. 1. r. so rendered in the Translation. p. 87. par. 2. r. no other Name. p. 89. l. 15. r. judg by our lives. p. 101. l. 16. r. gifts. p. 102. penult. (and say) add in Baillies immediate following words. p. 108. par. 7. r. something within. p. 115. l. the work was done. p. 154. par. 3. r. a low estate do come to before.

Quet. 2. Whether be he of the Quakers Faith and Principle, who believeth that the power which accompanieth the Light and restraineth Man from doing some evil, is the power of God unto Salvation, if it be obeyed? If so, then was I one.

Quet. 3. Whether be he of the Quakers Faith and Principle, that excludeth to be Justified, accepted with God: and to have reconciliation made, in, with, or through that Righteousness in which he liveth: alled in his person: wrought by Christ (as they say: i. e.) The Light and Power within? Then was I of their Faith.

Quet. 4. Whether be he of the Quakers Faith and Principle, that yieldeth, submitteth, breaketh to, or obeyeth that Light and power in him for that very end, viz. to be Justified, to be brought into the Love and Favour of God, to have his Peace made by those Works wrought in him? Then, was I a Quaker?

Quet. 5. Whether be he of the Quakers Faith and Principle, That believeth, that the Washing, Cleansing, the Purifying, by with or through the Blood of Jesus Christ, is only that Life, and Light, and Power that is within Man, when he gets any strength by attendance betwixt, over any sin and iniquity, and is led into any thing that is good. In which sense, I once prayed that I might be washed in the Blood of Christ, and cleansed from all my sins. Yea, many a time when I was in my distressed Condition. If so, then was I a Quaker.

Quet. 6. Whether be he of the Quakers Way, Faith, Spirit and Principle, that believes that no Man of himself is able and sufficient to keep the Law of God; it being weak through the Flesh, to bring to Eternal Life: therefore Christ the Light, Life, and Power within, doth work in him to change him from darkness to Light, and from the Power of Satan to God, to fulfil the Law in us; (i. e.) in our Persons, to make an end of sin, and to bring in everlasting Righteousness, viz. the Righteousness wrought in us. So reconciling man to God, breaking down the middle Wall of Partition; destroying the Works of the Devil, Sin and Wickedness, all within, no where else, and in no wise else. Of this kind was my Faith for some time.

Quet. 7. Whether be he of the Quakers Spirit, Way, Faith, and Principle, that through Christ, (i. e.) the Light, Life and Power within Man, thinks he should be carried up, freed from sin, and live in holiness before Christ, as the person of Jesus Christ was 1600 years since, for an example to us, being obedient to the Call of the Lord, as they say, in my inward parts. So I believed formerly.

Quer. 8. *Whether he be of the Quakers Faith and Principle, who believeth, yea the Frame of his Spirit is, to say, when he seeth Man to be in wickedness, Thou mayest be Righteous, if thou wilt; &c. thou wilt hear the voice of the Lord in you: (i. e.) The Light which calleth to you to your inward parts, he will deliver you from sin; for he delighteth not in the death of a Sinner.*

These I once held, with several others, which I pass by for brevity sake; as concerning the Taking an Oath, the Sabbath, the Law of Moses, &c.

Now, if he be of the Quakers Faith, which thus believeth, then was I. For the declaring whereof, I have suffered Reproach, and that none of the least, because of a similitude used by me; inasmuch, that I am declared to be a Lyar, a Thief, a Wronger of my Neighbour, and several more, as may be seen; When they say, I have cast off Christ's Yoke and Burden: and the Latitude of my Cause, is to have none of these things laid up on me. He must of necessity mean that I am become a Thief, and a Lyar, &c. Otherwise there would be no need to give notice unto Men, how they believed me in my words, or trusted me in my actions, &c. But my Reproaches are not at an end; but I do look for more day by day. Knowing it is my Lot and Portion; and I would resign up my self to, undergo them all: What they may be, the Lord knoweth.

William Dimsdel.

From Ware in Hertfordshire,

June the 20th. 1674.

An Index of some Scriptures, opened in this Treatise.

Ver.	Page.	Ch.	Ver.	Page.	Ch.	Ver.	Page.
<i>Psalms.</i>			<i>Luke.</i>			<i>Titus.</i>	
13.	40, 41.	17.	21.	119.	2.	11.	84.
1.	51.	<i>John.</i>			<i>Hebrews.</i>		
10.	78.	16.	8.	14.	9.	23.	20, 21.
4.	79.	1.	9.	84.	12.	24.	25, 26.
<i>Isaiah.</i>		6.	62, 63.	120.	12.	21.	128.
4.	49.	12.	35.	122.	<i>1 Peter.</i>		
8.	76.	6.	53.	123.	1.	19.	125.
1.	77.	16.	14, 15.	150.	<i>2 Peter.</i>		
3.	79.	<i>Romans.</i>			1.	3, 5.	39.
4.	92.	1.	9.	146.	1.	5, 6.	41.
5.	127.	16.	16.	6, 7.	1.	19.	121.
<i>Daniel.</i>		7.	14.	14.	<i>1 John.</i>		
24.	26.	8.	6.	39.	4.	2, 3, 4.	103.
<i>Micah.</i>		5.	15.	46.	<i>Jude.</i>		
2.	27.	8.	4.	98.	<i>Revelation.</i>		
2.	92.	<i>2 Corinthians.</i>			9.	2, 3, 4, 7, 10.	107.
<i>Zachariah.</i>		4.	6.	118.	<i>Philippians.</i>		
13.	78.	<i>Ephesians.</i>			1.	13.	88.
<i>Matthew.</i>		5.	13.	88.	5.	8, 9.	88.
13, 14.	43.	<i>Colossians.</i>			<i>1 Thessalonians.</i>		
14.	114.	13.	9.	99.	9.	2, 3, 4, 7, 10.	107.
	115.	2.	12.	128.	<i>2 Thessalonians.</i>		

ERRATA.

T Hese in the Epistle. Pag. 2. l. 23. r. Laundry. p. 7. l. 22. r. to be done. p. 11. r. and that thou hast lost.

In the Book, Pag. 2. l. 16. r. thy Spirit. p. 3. l. 30. r. their Want is the Person. l. 34. r. if not your. Rule. p. 6. r. doth explain this, viz. the Preaching, &c. p. 8. r. then you are not come. p. 13. r. Divinity, what then is the Doctrine of Comfort. 25. l. penult. r. several Names given them, as Father Son and Spirit have several names given them yet one in nature, &c. p. 19. l. 20. r. playing words. p. 20. l. ult. r. plainly spoke in opposition. p. 21. l. 1. r. thou must understand by this a heavenly self, either Christ. p. 25. l. 14. r. at that very time when they confessed him, sprinkled. p. 26. l. 8. r. and so we know that the Blood speaks. p. 27. l. 22. r. believe. p. 28. l. 33. r. that it should not. p. 28. l. 33. r. that which we should have borne. p. 28. r. something more. p. 31. par. 4. l. 4. r. the second Adams nature. p. 39. r. more. p. 43. par. 3. l. 11. r. omitted by Luke. p. 50. par. 3. l. 24. r. so far from saying so. p. 53. r. refrained to that things own Nature. p. 58. par. 1. l. 7. r. in Glory that have. p. 59. par. ult. l. 8. r. you held that mortals. p. 60. par. 1. r. righteous; till he came to know this by understanding the Spirituality of the Law. 61. par. 4. l. 2. r. clear Knowledge. p. 61. par. 4. l. 10. * dele. her. p. 61. par. 2. r. their flesh. p. 63. par. 2. l. 15. r. no cursing. p. 64. l. 6. r. shattered. ed. p. 64. l. 33. r. that is not Christ. p. 66. par. 2. l. 7. r. thou hast requested. p. r. every Man hath believed in. p. 70. * for and accepted. r. Morris. p. 71. * for his sin, r. Transfiguration. p. 74. par. 2. r. Mahomet and others. p. 78. par. 2. r. bearing. p. 82. par. 1. l. 1. r. Divine Revelation in vain. p. 83. par. 2. r. Angels could not be killed. p. 85. par. 1. r. so rendered in the Translation. p. 87. par. 2. r. no other. p. 94. l. 15. r. judge by ourselves. p. 101. l. 16. r. gifts. p. 102. penult. (and say) and Babels immediately following words. p. 118. par. 7. r. something within. p. 119. r. work was done. p. 134. par. 3. r. a low estate so came to before.